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*Rev Jones*  
*1839*

A TREATISE  
ON  
CHRISTIAN DOCTRINE,  
BEING  
THE SECOND APPEAL  
TO  
THE CHRISTIAN PUBLIC,  
IN DEFENCE OF THE  
“PRECEPTS OF JESUS.”  
BY  
THE RAJAH RAMMOHUN ROY.  
*Rajah Ramamohana Raya*  
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## P R E F A C E.

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THE RAJAH RAMMOHUN ROY, in the preface to his Translation of one of the Veds, has stated, that he viewed with the strongest feelings of regret the obstinate adherence of his countrymen to their fatal system of idolatry. It was one of the dearest objects of his life, and the principal aim of his writings, to spread among them the knowledge of One True God and a purer system of morality.

He observes, in the introduction to the "Precepts of Jesus," that "a notion of the existence of a supreme superintending Power, the author and preserver of this harmonious system, who has organized and who regulates such an infinity of celestial and terrestrial objects; and a due estimation of that law which teaches that man should do unto others as he would wish to be done by, reconcile us to human nature, and tend to render our existence agreeable to ourselves and profitable to the rest of mankind. The former of these sources of satisfaction, viz. a belief in God, prevails generally; being

derived either from tradition and instruction, or from an attentive survey of the wonderful skill and contrivance displayed in the works of nature. The latter, although it is partially taught also in every system of religion with which I am acquainted, is principally inculcated by Christianity." Induced by these and other considerations, he undertook "the task of laying before his fellow-creatures the words of Christ, with a translation from the English into Sungskrit and the language of Bengal." He felt "persuaded that, by separating from the other matters contained in the New Testament the moral precepts found in that book, these would be more likely to produce the desirable effect of improving the hearts and minds of men of different persuasions and degrees of understanding." Accordingly, he published a volume of selections from the New New Testament, under the title of "The Precepts of Jesus."

The following are the passages quoted at large in that volume: Matt. v., vi., vii., ix. 10—17, x. 16—42, xi. 25—30, xii. 1—13, 30—37, 46—50, xiii. 1—43, xv. 1—20, xvi. 5—28, xviii., xix. 3—30, xx. 1—16, 20—28, xxi. 23—44, xxii. 2—46, xxiii., xxiv. 42—51, xxv.; Mark ii. 15—28, iii. 31—35, iv. 2—32, vii. 5—23, viii. 34—38, ix. 33—50, x. 13—31, 35—45, xi. 24—26, xii. 13—34, 41—44; Luke iv. 16—27, v. 30—32, 36—39, vi. 1—9, 20—49, vii. 36—50, viii. 4—21,

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For the publication of these selections, the Rajah was unexpectedly attacked in the twentieth number of a work called the "Friend of India," by a person under the signature of "A Christian Missionary." From the remarks of this writer the Rajah defended himself, in a First "Appeal to the Christian Public," a pamphlet of about thirty pages. This appeal was noticed in a different style in the first number of the Quarterly Series of the "Friend of India," wherein the Reverend Editor, in his review of the Rajah's publications, laboured to establish the insufficiency of the compiled Precepts of Jesus alone to lead to salvation, unless accompanied with the important doctrines of the Godhead of Jesus and his Atonement ; and the Rajah then published this admirable Treatise, under the title of "Second Appeal to the Christian Public, in defence of the Precepts of Jesus."



## ADVERTISEMENT.

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THE contents of the following Treatise are included under these two propositions:—1st, That the Precepts of Jesus, which teach that love to God is manifested in beneficence towards our fellow-creatures, are a sufficient Guide to Peace and Happiness; and 2ndly, That that omnipresent God, who is the only proper object of religious veneration, is one and undivided in person.

Though these doctrines, as I conceive them to be alike founded on reason and revelation, appear to me to be almost as obvious truths as any abstract axiom, yet they are opposed in fact by a very large body of writers and teachers. I must therefore leave them to be decided upon by those who will be pleased to bestow their candid and liberal attention on the arguments I have used in the succeeding pages;—and on their impartial judgment I confidently rely.

## ERRATA.

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- Page 30, line 1, for "ch. ix.," read *ch. xi.*  
— 47, line 25, for "ver. 23," read *ver. 33.*  
— 49, line 4, for "ver. 60," read *ver. 69.*  
— 83, line 23, for "xiv.," read *xvi.*  
— 138, line 7 from bottom, for *Isa.* "xiv.," read *xlv.*

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## SECOND APPEAL.

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### CHAPTER I.

#### *General Defence of the Precepts in Question.*

THE observations contained in No. I. of the Quarterly Series of "The Friend of India," on the Introduction to "The Precepts of Jesus," as well as on their defence, termed "An Appeal to the Christian Public," are happily expressed in so mild and Christian-like a style, that they have not only afforded me ample consolation for the disappointment and vexation I felt from the personality conveyed in the preceding Magazines, (Nos. 20 and 23,) but have also encouraged me to pursue my researches after the fundamental principles of Christianity in a manner agreeable to my feelings, and with such respect as I should always wish to manifest for the situation and character of so worthy a person as the Editor of the Friend of India.

The Reverend Editor labours in his Review to establish two points—the truth and excellency of the miraculous relations and of the dogmas found in the scriptural writings ; and, 2dly, the insuffi-

ciency of the compiled Precepts of Jesus alone to lead to salvation, unless accompanied with the important doctrines of the Godhead of Jesus and his atonement.

As the Compiler neither in his Introduction to the Precepts of Jesus, nor in his defence of those Precepts, has expressed the least doubt as to the truth of any part of the Gospels, the arguments adduced by the learned Editor to demonstrate the truth and excellence of the authority on which they rest, are, I am inclined to think, quite superfluous, and foreign to the matter in question.

The only reasons assigned by the Compiler, (in the Introduction,) for separating the Precepts from the abstruse doctrines and miraculous relations of the New Testament, are, that the former "are liable to the doubts and disputes of Freethinkers and Antichristians, and the latter are capable at best of carrying little weight with the natives of this part of the globe, the fabricated tales handed down to them being of a more wonderful nature."

These sentiments respecting the doctrines and miracles, founded as they are upon undeniable facts, do not, I presume, convey any disavowal or doubt of their truth. Besides, in applying the term "fabricated" to the tales received by the credulous Hindoos, the Compiler clearly evinced the contemptible light in which he viewed these legends; and in stating that the miracles of the Scriptures were subject to the doubts of "Freethinkers and Antichristians," it can never fairly be supposed that he meant himself, or any other person labouring in the

promulgation of Christianity, to be included in that class.

As to the second point urged by the Reverend Editor, namely, that the compiled Precepts were not sufficient to lead to salvation, I deeply regret that the Editor should appear to have overlooked the authority of the gracious Author of this religion in the several passages cited by the Compiler in his Appeal, to prove beyond doubt the sufficiency of the Precepts in question to procure eternal life ; as it is almost impossible that so numerous quotations, spreading over a great part of the Appeal, could have escaped his notice. The Reverend Editor, while endeavouring to prove, that the compiled Precepts would fall short of guiding to peace and happiness, only illustrates by sacred authority the truth and excellency of the miracles and the doctrines of Christianity. But such illustration can have no tendency to demonstrate the position he endeavours to maintain ; I am therefore under the necessity of repeating a few passages already quoted, with some others, shewing that the compiled Precepts are sufficient to conduct the human race to happiness ; and I humbly entreat to know, if I be persuaded to believe in the divine origin of those passages, and in the entire veracity of their author, how I am to reconcile their authority with the position maintained by the learned Editor, as to the insufficiency of the Precepts of Jesus to guide to peace and happiness. *Matthew*, ch. xxii., beginning with ver. 37 : “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy mind ; this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.” *Mark*, ch. xii. beginning with ver. 29: “ And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.” *Matthew*, ch. vii. ver. 12: “ Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the Law and the Prophets.” *Luke*, ch. x. from ver. 25: “ And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? He answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right. *This do, and thou shalt live.*” *Matthew*, ch. vii. ver. 21: “ Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord! Lord! have we not prophesied in thy name; and in thy name have cast out devils; and

in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand." *Luke*, ch. xi. ver. 27: "Blessed is the womb (said a certain woman to Jesus) that bare thee, and the paps which thou hast sucked: but he said, Yea, rather, blessed are they that hear the word of God, and keep it." *John*, ch. xv. ver. 12: "This is my commandment, that ye love one another, as I have loved you." Ver. 17: "These things I command you, that ye love one another." Ch. xiii. ver. 34: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another;" 35: "By this shall all men know that ye are my disciples, if ye have love one to another." Observing those two commandments, (*Matthew*, ch. xxii. vers. 37—39,) selected by the Saviour as a substitute for all the Law and the Prophets, and sufficient means to produce peace and happiness to mankind, the Compiler never scrupled to follow the example set forth by Jesus himself in compiling such precepts as include those two commandments, and their subsidiary moral doctrines, as a true substitute of the Gospel, without intending to depreciate the rest of the word of God. I regret that the Reverend Editor should have disapproved of this compilation, on the ground

that "it is of importance that every compilation be given as a sample of the Sacred Writings in all their excellence and importance, and not as a substitute for the whole."

The authority of St. Paul, the most exalted among primitive Christians, quoted by the Reverend Editor, (p. 89.) "If righteousness come by the law, Christ is dead in vain," is not, I presume, adequate to set aside, nor even applicable to the express authority of the Author of Christianity already quoted; as the latter includes not only the Mosaic law, to which St. Paul alludes, but both law and religion, as is evident from the following passages: "Therefore all things whatever you would that men should do to you, do you even so to them; for this is the Law and the Prophets." "On these two commandments (to love God and to love our neighbours) hang all the Law and the Prophets." Every one must admit, that the gracious Saviour meant by the words "the Law and the Prophets," all the divine commandments found in the Scriptures, obedience to which is strictly required of us by the founder of that religion. *Luke*, ch. xi. ver. 28: "Blessed are they that hear the word of God, and keep it." *John*, ch. xiv. ver. 15: "If you love me, keep my commandments." Had the manifestation of love towards God with all our strength, and towards our neighbours as ourselves, been practically impossible, as maintained by the Editor, (p. 112,) or had any other doctrines been necessary to lead to eternal life, Jesus of Nazareth, (in whose veracity, candour, and perfection, we have happily been per-

suaded to place implicit confidence,) could not, consistently with his office as the Christ of God, have enjoined the lawyer to the obedience of those two commandments, and would not have promised him eternal life as the reward of such obedience; (*vide Luke*, ch. x. ver. 28, "*This do, and thou shalt live;*") for a man possessed of common sense and common humanity would not incite another to labour in vain by attempting what was practically impossible, nor delude him with promises of a reward upon conditions beyond his power to fulfil; much less could a Being in whom dwelt all truth, and who was sent with a divine law to guide mankind by his preaching and example, inculcate precepts that it was impracticable to follow. Any commandment enjoining man to love God with all his heart and all his strength, requires of us of course to direct our love towards him as the sole Father of the Universe; but does not amount to a prohibition of the pursuits necessary for life, or to an abstinence from love towards any other object; for such love also is enjoined by the subsequent commandment. The following passages, *John*, ch. xiv. ver. 21: "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." Ch. xv. ver. 10: "If ye keep my commandments, ye shall abide in my love." Ver. 14: "Ye are my friends, if ye do whatsoever I command you," &c., and many other passages of a similar import, exhibit clearly, that love of, and adherence to Jesus, can be evinced solely by obe-

dience to the Divine commandments. But if the observance of those commandments be treated as practically impossible, the love of Jesus and adherence to him must likewise be so considered, and Christianity altogether regarded as existing only in theory.

I appeal to the Reverend Editor himself, whether we are to set at defiance the express commandments of Jesus, under the supposition that manifestation of the love enjoined by him is practically impossible? Yet this we must do, if we are to adopt the position of the Editor, found in his Review, p. 111, "that the most excellent precepts, the most perfect law, can never lead to happiness and peace, unless by causing men to take refuge in the doctrine of the cross;" meaning, I presume, the doctrine of the vicarious sacrifice of Jesus on the cross, as an atonement for the sins of mankind.

As the Reverend Editor has most fairly and justly confined himself to arguments, founded on the authority of the divine Teacher himself, I should hope to be allowed to beg him to point out, in order to establish his position, even a single passage pronounced by Jesus, enjoining a refuge in such a doctrine of the cross, as all-sufficient or indispensable for salvation; so that his position, thus supported, may be placed in competition with that founded on those passages which I have quoted in the foregoing paragraph, shewing both the indispensableness and the all-sufficiency of the excellent Precepts in question to procure salvation; and may impel us to endeavour to reconcile contradictions, which would in

that case be shewn to subsist between the passages, declaring the all-sufficiency of the moral precepts preached by Christ for eternal life, and those that might be found to announce the indispensableness of the doctrine of the cross for everlasting happiness.

It is, however, evident, that the human race are naturally so weak, and so prone to be led astray, by temptations of temporary gratifications, that the best and wisest of them fall far short of manifesting a strict obedience to the Divine commandments, and are constantly neglecting the duty they owe to the Creator and to their fellow-creatures ; nevertheless, in reliance on numerous promises found in the sacred writings, we ought to entertain every hope of enjoying the blessings of pardon from the merciful Father through repentance, which is declared the only means of procuring forgiveness of our failures. I have already quoted some of these comforting passages in my Appeal, p. 106 ; but as the Reverend Editor seems to have entirely overlooked them, and omitted to notice them in any of his publications, I deem it necessary to repeat them here with a few additions. *Ezekiel*, ch. xviii. ver. 30 : “ Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin.” *Luke*, ch. xiii. ver. 3 : “ Except you repent, you shall all likewise perish.” Chap. xv. ver. 7 : “ I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.” *Matt.* ch. ix. ver. 13 : “ I am come not to call the righte-

ous, but sinners to repentance." Ch. iii. ver. 2, John the Baptist preached, saying, "Repent, for the kingdom of heaven is at hand; and Jesus, after his resurrection, lastly, directs his disciples, *Luke*, ch. xxiv. ver. 47, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem," wherein he declares the remission of sins as an immediate and necessary consequence of repentance.

The foregoing authorities and remarks will, I trust, suffice with every candid reader, as my apology for persisting in the conviction, that the Precepts compiled and published as a Guide to Peace and Happiness, though deficient in respect to speculative doctrines and creeds, as well as narrative, yet contain all that is essential in practical Christianity; since they teach us the performance of our duty to God and to our fellow-creatures, and the most acceptable atonement on our part to the All-merciful, when we have fallen short of that duty.

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## CHAPTER II.

*Natural Inferiority of the Son to the Father.*

IN endeavouring to prove what he represents as “the most abstruse, and yet the most important of doctrines, the Deity of Jesus Christ,” the Reverend Editor advances seven positions: 1st, That Jesus was possessed of ubiquity, an attribute peculiar to God alone; 2dly, That he declared that a knowledge of his nature was equally incomprehensible with that of the nature of God. 3dly, That he exercised the power of forgiving sins, the peculiar prerogative of God. 4thly, That he claimed almighty power, “in the most unequivocal manner.” 5thly, That his heavenly Father had committed to him the final judgment of all who have lived since the creation. 6thly, That he received worship due to God alone. 7thly, That he associated his own name with that of God the Father in the sacred rite of baptism. The facts on which the Editor labours to establish these positions, however, seem to me, upon an impartial examination, not only unfavourable to his inference, but even confirmatory of the opposite opinion. For, admitting for a moment that the positions of the Editor are well-founded, and that the Saviour was in possession of attributes and powers ascribed to God; have we not his own express and often repeated

avowal, that all the powers he manifested were committed to him as the Son, by the Father of the Universe? And does not reason force us to infer, that a Being who owes to another all his power and authority, however extensive and high, should be in reality considered inferior to that other? Surely, therefore, those who believe God to be Supreme, possessing the perfection of all attributes, independently of all other beings, must necessarily deny the identity of Christ with God: as the sun, although he is the most powerful and most splendid of all known created things, the greatest immediate source of life and enjoyment in this world, has yet no claim to be considered identical in nature with God, who has given to the sun all the light and animating warmth which he sheds on our globe. To effect a material change without the aid of physical means, is a power peculiar to God; yet we find this power exercised by several of the prophets on whom the gift of miracles was bestowed. Besides, it is evident, from the first chapter of Genesis, that in the beginning of the creation God bestowed on man his own likeness, and sovereignty over all living creatures. Was not his own likeness and that dominion peculiar to God, before mankind were made partakers of them? Did God then deify man by such mark of distinction?

The following passages, I presume, suffice to illustrate the entire dependence of the Son on God, and his inferiority and subjection to, and his living by him. *St. John*, ch. x. vers. 17 and 18: "Therefore doth my Father love me, because I lay down

my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. *This commandment have I received of my Father.*" Ch. xii. ver. 49: "For I have not spoken of myself; but the Father *who sent me*, he gave me a commandment what I should say, and what I should speak." Ch. xiv. ver. 31: "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do." Ch. xvii. vers. 1 and 2, Jesus in his prayer—"Glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John, ch. iii. ver. 35: "The Father loveth the Son, and hath given all things into his hand." Ch. v. ver. 19: "*The Son can do nothing of himself*, but what he seeth the Father do," &c. 22: "For the Father judgeth no man, but hath committed all judgment unto the Son." 30: "*I can of mine own self do nothing* : as I hear I judge; and my judgment is just; because *I seek not my own will, but the will of my Father who hath sent me.*" Ch. vi. ver. 37: "All that the Father giveth me shall come to me," &c. 38: "For I came down from heaven, *not to do mine own will, but the will of him that sent me.*" Ch. viii. ver. 28: "*That I do nothing of myself; but as my Father hath taught me*, I speak these things." Ver. 50: "I seek not my own glory; there is one that seeketh and judgeth." Ch. xiv. ver. 24: "The word which ye hear is not mine, *but the Father's which sent*

me." Ver. 31: "*As the Father gave me commandment, even so I do.*" And after his resurrection Jesus saith, ch. xx. ver. 21, "*As my Father hath sent me, even so send I you.*" Ver. 17: "I ascend unto *my Father* and *your Father*, to *my God* and *your God.*" *Matthew*, ch. xii. ver. 18, from *Isaiah*: "Behold *my servant*, whom I have chosen; my beloved, in whom my soul is well pleased; *I will put my spirit upon him*, and he shall shew judgment to the Gentiles." Ch. xxviii. ver. 18: "And Jesus came and spake unto them, saying, *All power is given unto me* in heaven and in earth." *Luke*, ch. i. ver. 32: "He shall be great, and shall be called *the Son of the Highest*: and the *Lord God shall give unto him* the throne of his father David." For testimony that he lived by the Father, see *John* vi. 57: "As the living Father *hath sent me*, and *I live by the Father*," &c. Ch. v. ver. 26: "For as the Father hath life in himself, *so hath he given to the Son* to have life in himself."

As the Reverend Editor in two instances quoted, perhaps inadvertently, the authority of the Apostles, I think myself justified in introducing some of the sentiments entertained by them on this subject, though I should be contented to deduce my arguments, as proposed by the Editor, exclusively from the direct authority of Jesus himself. I shall confine myself to the quotation of one or two texts from the Epistles of St. Paul. 1st *Corinthians*, ch. xv. vers. 24—28: "Then cometh the end, when he shall have *delivered up the kingdom to God*, even the Father. For he must reign

till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that *He is excepted which did put all things under him*. And when all things shall be subdued unto him, then shall *the Son also himself be subject unto him that put all things under him*, that God may be all in all." *Colossians*, ch. i. ver. 15: "Who is the image of the invisible God, *the first-born of every creature*."

From a due attention to the purport of the above-quoted texts, and to the term *Son*, distinctly mentioned in them, the reader will, I trust, be convinced, that those powers were conferred on Jesus, and declared by himself to have been received by him from the Father, as the Messiah, Christ, or anointed Son of God, and not solely in his human capacity; and that such interpretation as declares these and other passages of a similar effect to be applicable to Jesus as a man, is an unscriptural invention. Jesus spoke of himself throughout all the Scriptures only as the promised Messiah, vested with high glory from the beginning of the world. *John*, ch. xvii. ver. 5: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." In this passage, with the same breath with which he prays for glory, he identifies *the nature* in which he does so with that under which he lived with God before the creation of the world, and, of course, before his assuming the office of the

Messiah. Ver. 24: "Father, I will that they also whom thou hast given me *be with me, where I am*: that they may behold *my glory, which thou hast given me*: for thou *lovedst me before the foundation of the world.*" Here again Jesus prays, that his Apostles may witness such honour as the Father had bestowed on him, even before the foundation of the world. Ch. ix. vers. 35—37: "Dost thou" (says Jesus to a man who had been blind) "believe on the *Son of God*? He answered and said, Who is he, Lord, that I might believe on him? And Jesus saith unto him, Thou hast both *seen him, and it is he* (the Son of God) *that talketh with thee.*" Ch. xvii. vers. 1, 2; "Father, glorify *thy Son*; as *thou hast given him* power over all flesh, that he should give eternal life to as many as *thou hast given him.*" John the Baptist, who bore witness of Christ, looked not upon him in any other view than as the Son of God. *St. John*, ch. i. ver. 34: "And I saw and bare record," (said John the Baptist, pointing out the person of Jesus,) "that *this is the Son of God.*" *John*, ch. viii. ver. 42: "I proceeded forth and came from God; *neither came I of myself, but he sent me.*" And in numerous passages Jesus declares, that, before he assumed the office of the Messiah in this world, he was entirely subject to and obedient to the Father, from whom he received the commission to come to this world for the salvation of mankind. But apparently with the very view of anticipating any misapprehension of his nature on the part of his disciples, to whom he had declared the wonderful

extent of the powers committed to him by the Father, he tells them, *John*, ch. xiv. ver. 28: "The Father is greater than I." It would have been idle to have informed them of a truth, of which, as Jews, they would never have entertained the smallest question, that in his mere corporeal nature Jesus was inferior to his Maker; and it must therefore have been his spiritual nature, of which he here avowed the inferiority to that of God.

"The Son" is a term which, when used without being referred to another proper name found in the context, implies invariably the Son of God throughout the whole New Testament, especially when associated with the epithet "The Father:" so the latter epithet, when it stands alone, signifies "the Father of the universe." *Matthew*, ch. xxviii. ver. 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Ch. xi. ver. 27: "No man knoweth the Son but the Father," &c. Vide rest of the Gospel.—It is true, indeed, that the angels of God, and some of the ancients of the human race, as well as the children of Israel, are honoured in the sacred writings with the name of "Sons of God." *Job*, ch. i. ver. 6: "There was a day when the sons of God came to present themselves before the Lord." *Genesis*, ch. vi. ver. 2: "The sons of God saw the daughters of men, that they were fair." *Hosea*, ch. i. ver. 10: "Then it shall be said unto them, ye are *the sons of the living God*." Yet the epithet "Son of God," with the definite article prefixed, is appropriated to

Christ, the first-born of every creature, as a distinct mark of honour which *he alone* deserves.

The Saviour having declared that unity existed between the Father and himself, *John*, ch. x. ver. 30, "I and my Father are one," a doubt arose with regard to the sense in which the unity affirmed in those words should be accepted. This Jesus removes by defining the unity so expressed as a subsisting concord of will and design, such as existed amongst his Apostles, and not identity of being: vide ch. xvii. ver. 11, of *John*, "Holy Father, keep through thine own name those whom thou hast given me, *that they may be one, as we are.*" Ver. 22: "The glory which thou gavest me I have given them: *that they may be one, even as we are one.*" Should any one understand by these texts real unity and identity, he must believe that there existed a similar identity between each and all of the Apostles;—nay, even that the disciples also were included in the Godhead, which in that case would consist of a great many times the number of persons ascribed to the Trinity. *John*, ch. xvii. vers. 20—23: "Neither pray I for these alone, but for them also which shall believe on me through their word—That *they all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us.—That *they may be one, even as we are one. I in them, and thou in me*: that they may be made *perfect in one.*" I know not how it is possible for those who profess obedience to the word of Christ to overlook the explanation he has here so clearly given of the na-

ture of the unity existing between him and the Father, and to adopt a contrary system, apparently introduced by some Heathen writers to suit their polytheistical prejudices ; but I doubt not the Editor of the Friend of India will admit the necessity of giving preference to divine authority over any human opinion, however prevailing it may be.

The Saviour meant unity in design and will by the assertion also, that he was in God, or dwelt in God, and God in him. *John*, ch. x. ver. 38: "That ye may know, and believe, that the Father is in me, and I in him," as evidently appears from the following passages:—*John*, ch. xiv. ver. 20: "At that day ye shall know," (addressing his Apostles,) "that I am in my Father, and *ye in me, and I in you.*" Ch. xvii. ver. 21: "That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be *one in us.*" *John*, ch. vi. ver. 56: "He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him.*" 1 *John*, ch. iv. ver. 15: "Whosoever shall confess that Jesus is the Son of God—God *dwelleth in him, and he in God.*" There appear but three modes in which such passages are capable of interpretation. 1st, As conveying the doctrine that the Supreme Being, the Son and the Apostles, were to be absorbed mutually as drops of water into one whole: which is conformable to the doctrines of that sect of Hindoo metaphysicians, who maintain, that in the end the human soul is absorbed into the Godhead ; but is quite inconsistent with the faith of all denominations of Christians. 2dly, As pro-

ving an identity of nature, with distinction of person, between the Father, the Son, and the Apostles; a doctrine equally inconsistent with the belief of every Christian, as multiplying the number of persons of the Godhead far beyond what has ever been proposed by any sect: or, 3dly, As expressing *that unity* which is said to exist wherever there are found perfect concord, harmony, love, and obedience, such as the Son evinced towards the Father, and taught the disciples to display towards the Divine will.—That the language of our Saviour can be understood in this last sense solely, will, I trust, be readily acknowledged by every candid expounder of the sacred writings, as being the only one alike warranted by the common use of words, and capable of apprehension by the human understanding. Had not experience, indeed, too clearly proved that such metaphorical expressions, when taken singly and without attention to their contexts, may be made the foundation of doctrines quite at variance with the tenor of the rest of the Scriptures, I should have had no hesitation in submitting indiscriminately the whole of the doctrines of the New Testament to my countrymen; as I should have felt no apprehension that even the most ignorant of them, if left to the guidance of their own unprejudiced views of the matter, could misconceive the clear and distinct assertions they every where contain of the unity of God and subordinate nature of his messenger Jesus Christ. Many of these have been already quoted; to which may be added the following:

*John*, ch. xvii. ver. 3: "This is life eternal, that they might know *thee the only true God*, and Jesus Christ *whom thou hast sent*." Here Jesus in addressing the Father declares, that the means to be afforded for eternal salvation, were a knowledge of God, and of himself as the anointed messenger of God. Also, ch. xix. ver. 17, Christ saith, "Why callest thou me good? there is none good but one, that is God." Here Jesus, pure as he was and without reproach, thinks it necessary to check the man who applies to him an epithet justly due to God only. Ch. xiv. ver. 1: "Let not your heart be troubled: ye believe in God; believe *also* in me." In these words Jesus commands his disciples to put their trust in God, and further to believe in him as the Messenger of God; and thus plainly distinguishes himself from the Godhead. Nor can it for a moment be understood by the following passage, *John*, ch. xiv. ver. 9, "He that hath seen me hath seen the Father," that God was literally and materially visible in the Son—a doctrine which would be directly contrary to the spirit of the religion taught by Jesus, and by all the prophets of God. Vide *John*, ch. iv. ver. 24: "God is a Spirit." The Apostles also maintained a belief of the immateriality and invisibility of God. 1 *Tim.* ch. vi. ver. 16: "Whom no man hath seen nor can see." 1 *John*, ch. iv. ver. 12: "No man hath seen God at any time." Besides, Jesus explains himself in the two passages immediately succeeding, that, by the phrase "He that hath seen me hath seen the Father," he meant only, that whosoever

saw him and the works performed by him witnessed proofs of the entire concord of his words and actions with the will and design of the Father, and ought therefore to have admitted the truth of his mission from God. *John*, ch. xiv. ver. 9 : "He that hath seen me, hath seen the Father. How sayest thou then, Shew us the Father?" Ver. 10 : "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works." Ver. 11 : "Believe me, that I am in the Father, and the Father in me: or else believe me for the very works' sake." We have already seen in what sense the expression "dwelleth in me" must be understood, unless we admit that all true followers of Christ are admitted as portions of the Godhead. *John*, ch. vi. ver. 56 : "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." 1 *John*, ch. iv. ver. 12 : "If we love one another, God dwelleth in us."

For my conviction, and for the satisfaction of those who consider the Precepts of Jesus as a guide to peace and happiness, his word, "They may be one as we are," (*John*, ch. xvii. ver. 11,) in defining the nature of the unity between God and Jesus, fully suffices. Disgusted with the puerile and unsociable system of Hindoo idolatry, and dissatisfied at the cruelty allowed by Moosulmanism against Nonmoosulmans, I, on my searching after the truth of Christianity, felt for a length of time very much perplexed with the difference of sentiments found among the followers of Christ, (I

mean Trinitarians and Unitarians, the grand divisions of them,) until I met with the explanation of the unity given by the divine Teacher himself as a guide to peace and happiness. Besides, when the Jews misunderstood the phrase used by the Saviour, "I and my Father are one," and accused him of blasphemy, (ch. x. ver. 33, "But for blasphemy, and because that thou, being a man, makest thyself God,") Jesus, in answer to the accusation, denied having made himself God, saying, vers. 34—36, "Is it not written in your Law, I said, Ye are Gods? If he called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because *I said, I am the Son of God?*" How was it possible that Jesus, the founder of truth and true religion, should have *disavowed* the charge of making himself God by representing himself as the *Son*, honoured with sanctification *by the Father*, and *sent by him* to this world, if he were the true living God, possessed of everlasting sanctification, independently of another being? From this and all other local evidence, the Pharisees and chief priests, though inveterate enemies of the Saviour, accused him to Pilate of having made himself the Son of God and King of the Jews; but relinquished the charge of making himself equal to God, or having ascribed to himself divine nature; although the latter (i. e. making himself God) was better calculated to excite the horror of the people. Vide *John*, ch. xix. ver. 7: "The Jews answered

him, We have a law, and by our law he ought to die ; because he made himself the Son of God." Vide *Matthew*, ch. xxvii. ver. 37 : " And set up over his head his accusation written, 'This is Jesus, the King of the Jews.'" 43 : " He TRUSTED IN GOD ; let him deliver him now, if he will have him : for he said, I am the Son of God." That the epithet God is frequently applied in the sacred Scriptures otherwise than to the Supreme Being, as pointed out by Jesus, may be shewn by the following, out of many instances to be found in the Bible. *Deut.* ch. x. ver. 17 : " For the Lord your God is GOD of GODS, and Lord of Lords," &c. Ch. xxxii. ver. 21 : " They have moved me to jealousy with *that which is not God.*" *Exodus*, ch. xxii. ver. 28 : " *Thou shalt not revile the Gods*, nor curse the ruler of thy people." *Joshua*, ch. xxii. ver. 22 : " The Lord *God of Gods* knoweth." *Psalms* lxxxii. ver. 1 : " God standeth in the congregation of the mighty : *he judgeth among the Gods.*" 6 : " I have said, *Ye are Gods* ; and all of you are children of the Most High." *Ps.* cxxxvi. ver. 2 : " O give thanks unto *the God of Gods.*" *Isaiah*, ch. xli. ver. 23 : " Shew the things that are to come hereafter, that we may know *that ye are Gods.*" *Psalms* xcvi. ver. 7 : " *Worship him, all ye Gods.*" *Zeph.* ch. ii. ver. 11 : " He *will famish all the Gods of the earth.*" *Exodus*, ch. iv. ver. 16 : " God said to Moses, that he should be to Aaron *instead of God.*" Ch. vii. ver. 5 : " See, *I have made thee a God to Pharaoh.*" See also 1 *Cor.* ch. viii. ver. 5 : " *As there be Gods many and Lords many ;*" and

the verse already quoted from *John*, ch. x. vers. 34, 35: "Jesus answered, Is it not written in your Law, I said, *Ye are Gods?* If he *called them Gods, to whom the word of God came,*" &c. In none of these instances is it in any degree admissible, that by the epithet God it is implied, that the human beings to whom it was attached were thereby declared to be a portion of the Godhead. Moses was to be as a God to Aaron and a God to Pharaoh, by the express command of the Almighty; but no Christian will thence argue the equality of Moses with the Father of all things. On what principle, then, can any stress be laid in defence of the deity of the Son on the prophetic expression quoted in Hebrews from Psalm xlv. ver. 6, "Thy throne, O God, is for ever and ever;" especially when we find in the very next verse words that declare his subordinate nature: "Thou lovest righteousness, and hatest wickedness: therefore *God, thy God*, hath anointed thee with the oil of gladness above thy fellows"? We cannot allow much weight to the phrase "for ever," as establishing literally the eternal nature of the power of the Son, this phrase being often found metaphorically applied in the Scriptures to other created beings: as *Proverbs*, ch. xxix. ver. 14: "The king that faithfully judgeth the poor, his throne shall be established for ever." *Deut.* ch. iv. ver. 40: "And that thou mayest prolong thy days in the earth, which the Lord thy God giveth thee, for ever." Similar to this is the remarkable expression of Jesus to Mary after his resurrection, and therefore, at a time when no design can be conceived to

have existed that could have been advanced by his any longer withholding the knowledge of his true nature, if any thing remained unrevealed during the previous period of his mission on earth. *John*, ch. xx. ver. 17: "Go to my brethren, and say unto them, I ascend unto *my Father and your Father*, and to *my God and your God*."

After a slight attention to the terms Lord and God being often applied to men in the Sacred Writings, can any weight be allowed to the exclamation of the astonished disciple, *John*, ch. xx. ver. 28, "My Lord and my God;" especially as the apostle who relates the circumstance, within a few verses concludes by saying, ver. 31, "These are written that ye might believe that *Jesus is the Christ, the Son of God*;" but nowhere desires the readers of his Gospel to believe that Jesus is God? Does not common sense point out the inferiority and subordination of a being, though called God, to one who is at the same time declared to be *his* God, *his* Father, *his* Sanctifier, and *his* Promoter to the state of exaltation?

The passage, *John*, ch. i. ver. 1, "The word was God, and the Word was with God," which contains the term God twice, may, according to such use of the term, be interpreted without involving inconsistency with itself, or the contradiction which it apparently implies with another most decisive passage in *Deut.* ch. xxxiii. ver. 39, where Moses representeth God as declaring, that *with* him there is no God: "See now that I, even I am he; and *there is no God with me*;" if it should be understood to signify in both instances the Supreme Deity.

Should we follow, on the other hand, the interpretation adopted by Trinitarian Christians, namely, that the Godhead though it is one, yet consists of three persons, and consequently one substance of the Godhead, might abide with the other, both being equally God; we should in that case be forced to view the Godhead in the same light as we consider mankind and other genera, for no doubt can exist of the unity of mankind:—the plurality of men consists in their persons; and therefore we may safely, under the same plea, support the unity of man, notwithstanding the plurality of persons included under the term mankind. In that case also Christians ought in conscience to refrain from accusing Hindoos of Polytheism; for every Hindoo we daily observe confesses the unity of the Godhead. They only advance a plausible excuse for their Polytheism, which is, that notwithstanding the unity of the Godhead, it consists of millions of substances assuming different offices correspondent to the number of the various transactions superintended in the universe by Divine Providence, which they consider as infinitely more numerous than those of the Trinitarian scheme.

The Saviour in his appeal, “If I do not the works of my Father believe me not,” (*John*, ch. x. ver. 37,) meant of course the performance of works prescribed by the Father, and tending to his glory. A great number of passages in the Scriptures, a few of which I have already cited, and the constant practice of the Saviour, illustrate this fact beyond doubt. In raising Lazarus after he had died, Jesus

prayed to the Father for the power of bringing him to life again, and thanked him for his compliance. *John*, ch. xi. ver. 41: "And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me." Besides, in declaring that whosoever believed in him would do not only the works he performed, but even works of greater importance, Jesus can never be supposed to have promised to such believers equality in power with God, or to have exalted them above himself. *John*, ch. xiv. ver. 12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do." Ch. vi. ver. 29: "Jesus answered and said unto them, This is the work of God, that ye *believe* on him whom he hath sent." It must be admitted that one who can perform works of God independently of the Deity, is either greater than or equal in power to the Almighty. The wonderful works which Jesus was empowered to perform drew a great number of the Jews to a belief in Jesus as the promised Messiah, and confirmed his apostles in their already acquired faith in the Saviour, and in the entire union of will and design that subsisted between him and the Father, as appears from the following passages: *John*, ch. vi. ver. 14, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that *Prophet that should come into the world.*" See also *John*, ch. x. ver. 21.

The Scriptures, indeed, in several places declare, that the Son was superior even to the angels in heaven, living from the beginning of the world to

eternity, and that the Father created all things by him and for him. At the same time, I must, in conformity to those very authorities, believe him as produced by the Supreme Deity among created beings. *John*, ch. v. ver. 26: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." *Colossians*, ch. i. ver. 15: "Who is the image of the invisible God, the *first-born of every creature.*"

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## CHAPTER III.

*Separate Consideration of the Seven Positions of the Reviewer.*

IN attempting to support his first position, that Jesus was possessed of ubiquity, the Reverend Editor has quoted two passages. The first is, *St. John*, ch. iii. ver. 13: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven;" wherein Jesus, as the Editor conceives, declares his location both in heaven and on the earth at one time. The Editor rests entirely the force of his argument upon the term "is," in the above phrase "who *is* in heaven," as signifying the presence of Jesus in heaven while he was conversing with Nicodemus on earth. This argument might perhaps carry some weight with it, were not the frequent use of the present tense in a preterite or future sense observed in the Sacred Writings, and were not a great number of other passages to determine that the term "is," in this instance, must be understood in the past sense. *John*, ch. viii. ver. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, *I am*." Here the same verb, though found in the form of the present tense, must obviously be taken in a preterite sense. *John*,

ch. ix. ver. 8: "His disciples say unto him, Master, the Jews of late sought to stone thee," &c.; that is, His disciples *said* unto him. Ver. 38: "Jesus, therefore, again groaning in himself, *cometh* to the grave," i. e. he *came* to the grave. *Matthew*, ch. xxvi. ver. 2: "Ye know that after two days is the feast of the passover, and the Son of Man *is* betrayed to be crucified;" that is, the Son of Man *is to be* betrayed and to be crucified. Vide the remainder of the chapter. *John*, ch. xiii. ver. 6: "Then *cometh* he to Simon Peter," &c., that is, *he came* to Simon Peter, &c. Again, *John*, ch. xvi. ver. 32: "That ye shall be scattered, every man to his own, and shall leave me alone: yet *I am* not alone;" i. e. yet *I shall not be* alone. So in all the prophecies contained in the Old, as well as in the New Testament, the future tense must frequently be understood where the terms used are those grammatically appropriated to the preterite; as *Matthew*, ch. ii. ver. 18: "In Rama *was* there a voice heard," that is, *will there be* a voice heard. Ver. 15: "Out of Egypt *have I called* my Son:" i. e. *I will call* my Son. After a diligent attention to the following passage, no one will, I presume, scruple to conclude that the Son was actually absent from heaven during his locality on the earth, and consequently the phrase quoted by the Editor is applicable only to the past time. *John*, ch. vi. ver. 62: "What and if ye shall see the Son of Man ascend up where he *was* before." The verb *was*, accompanied with the term *before* in this passage, positively implies the absence of Jesus from heaven

during his stay on the earth. Ch. xvi. ver. 7: "Nevertheless I tell you the truth; it is expedient for you that I *go away*. If I go not away, the Comforter will not come unto you; but if I *depart*, I will send him unto you." Ver. 5: "But now I *go* my way to him that sent me." Ver. 28: "I *came forth* from the Father, and am *come* into the world: again, I *leave* the world, and *go* to the Father." Ch. xiii. ver. 36: "Jesus answered him, Whither I *go*, thou canst not follow me now, but thou shalt *follow* me afterwards." Ch. xiii. ver. 1: "Jesus knew that his hour was come that he should *depart out* of this world unto the Father." For further conviction, I may safely refer even to the preceding terms of the verse relied on by the Editor:—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man." For, the attribute of omnipresence is quite inconsistent with the human notions of the ascent and descent effected by the Son of Man. Is it possible to reconcile the contents of hundreds of such passages, consistent with reason and conformable to the established order of interpretation, to the apparent meaning of a single phrase, that, taken literally, is totally opposed to common sense? For, to a being named *the Son*, or *the created*, (the one term implying the other,) and sent from one mansion to another, the attribute of ubiquity can never be justly ascribed.

Besides, in examining the original Greek Testament, we find in the phrase in question, "Who is in heaven," that the present participle *ὢν*, "being,"

is used in lieu of ἔστι, "is," viz. Ὁ ὢν ἐν τῷ ἑρηνῷ; a true translation of which should be "the *ens*" or "*being* in heaven;" and as the nominative case ὁ ὢν, "the being," requires a verb to complete the sense, it should be connected with the nearest verb ἀναβέβηκεν, "hath ascended," no other verb in fact existing in the sentence.

The whole verse in the original runs thus; Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν ἑρηνὸν εἰ μὴ ὁ ἐκ τοῦ ἑρηνῆ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ ἑρηνῷ. A verbal translation of the above would run thus: "And no one hath ascended into heaven, if not the out of heaven descender—the Son of Man—the being in heaven;" which words, arranged according to the rules of English grammar, should run thus: "And no one except the descender from heaven, the Son of Man, the being in heaven, hath ascended into heaven." In this case, the presence of the Son in heaven must be understood as *referring* to the time of his ascent, and not to that of his addressing himself to Nicodemus—an explanation which, though it does not serve to establish the omnipresence of the Son urged by the Editor ought to be satisfactory to an impartial mind.\* The second passage which the Editor

\* See Bishop Middleton's Doctrine of the Greek Article," Part I. page 42, Note: "We are to refer the time of the participle to the time of the act, &c. implied in the verb; for past, present, and future cannot be meant otherwise than in respect to that act." Leviticus, ch. vii. ver. 33: Ὁ προσφέρων—αὐτῷ ἔσται ὁ βραχίον ὁ δεξιός, "The offering (person) for him shall be the right shoulder." Ch. xiv. ver. 47: Ὁ ἐσθίων—πλυνεῖ τὰ ἱμάτια αὐτοῦ, "The eating (person) shall wash his clothes." These present participles are referred to a time pre-

quotes on this subject is, *Matthew*, ch. xviii. ver. 20: "For where two or three are gathered together in my name, *there* am I in the midst of them." Is it not evident that the Saviour meant here, by being in the midst of two or three of his disciples, his guidance to them when joined in searching for the truth, without preferring any claim to ubiquity? We find similar expressions in the Scriptures, wherein the guidance of the Prophets of God is also meant by words that would imply their presence. *Luke*, ch. xvi. ver. 29: Abraham saith unto him, *They have* Moses and the Prophets; let them hear them." No one will suppose that this expression is intended to signify that the Jews actually had Moses and the Prophets in person among them; or that they could hear them speak in the literal and not in the figurative sense of the words; nor can any one deduce the omnipresence of Moses and the Prophets from such expressions.

The second position advanced by the Reverend Editor is, that "Jesus ascribes to himself a knowledge and an incomprehensibility of nature equal to that of God, and peculiar to God alone;" and in attempting to substantiate this point, he quotes *Matthew*, ch. xi. ver. 27: "No man knoweth the Son, but the Father; neither knoweth any man the

sent with respect to the act of the verbs connected with them; but future with respect to the command of God. *John*, ch. i. ver. 49: Ὅρα—εἶδόν σε, "I saw thee when thou wast." Moreover, we frequently find the present participle used in the past sense, even without reference to the term of the verb. *John*, ch. ix. ver. 25: Τυφλὸς ὢν ἄρτι βλέπω, "Being blind, now I see," that is, "Having been blind, now I see."

Father, save the Son, and he to whomsoever the Son will reveal him." Here the Editor seems to rest on two grounds; 1st, That God is incomprehensible to man; 2ndly, That incomprehensibility of nature is peculiar to God alone:—whence the Reverend Editor draws his inference, that Jesus, knowing the nature of God, and being himself possessed of an incomprehensible nature, is equal with God. Now I should wish to know if the Editor, by the term "incomprehensible," understands a total impossibility of comprehension in any degree, or only the impossibility of attaining to a perfect knowledge of God. If the former, I must be under the necessity of denying such a total incomprehensibility of the Godhead; for the very passage cited by the Editor declares God to be comprehensible not to the Son alone, but also to every one who would receive revelation from the Son; and in this case the latter part of the passage, "*He to whomsoever the Son will reveal him,*" must be acknowledged as conveying an exception to the assertion made in the former part of the sentence, "Neither knoweth *any man* the Father," &c.

We find also the following passages in *John*, ch. xiv. vers. 16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: *but ye know him*;"—wherein Jesus ascribes to his disciples a knowledge of the Holy Ghost, whom the Editor considers one of the persons of the Godhead, pos-

sessed of the same nature with God. But if the Editor understands by the passage he has quoted, the incomprehensibility of the real nature of the Godhead, I admit the position, but deny his inference, that such an incomprehensibility proves the nature of the object to be divine, as being peculiar to God alone: for it appears evident that a knowledge of the real nature even of a common leaf, or a visible star, surpasses human comprehension; how then can a simple assertion, setting forth the incomprehensibility of an object, be considered as establishing its identity with God? In *Mark*, ch. xiii. ver. 32, "But of that day and that hour *knoweth* no man, no, not the angels, which are in heaven, neither the *Son*, but the Father," we have a passage, which, though it affirms in a stronger manner an *ignorance of the day* of resurrection than that already quoted does of God, yet will not, I presume, be considered by any one as conveying the slightest insinuation of the divine nature of that day; though time is a common object of adoration amongst idolaters. In treating of this point, the Editor quotes another text, *Matthew*, ch. xi. ver. 28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" wherein Jesus declares his power of affording rest, which the Editor considers as peculiar to God. All the prophets, as well as Jesus, were from time to time sent by the Almighty to afford mental rest to mankind, by imparting to them the comforts of Divine revelation; and by so doing they only fulfilled the commission given them by God: but no one ever

supposed that in so doing they established claims to be considered incarnations of the Divine essence. *Proverbs*, ch. xxix. ver. 17: "Correct thy Son, and he shall give thee rest : yea, he shall give delight unto thy soul." Revelation guides us to a sure belief that it is God that affords peace of mind, effects cures of the body, and bestows all sorts of comforts on his creatures. "I thank thee," (says Jesus, *Matthew*, ch. xi. ver. 25,) "O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Both our perceptions, indeed, and sacred authorities point out, that he lavishes all these gifts on us through prophets, physicians, and other physical causes, that are not considered by any sect as of a divine nature.

The third position is, that Jesus exercised, in an independent manner, the prerogative of forgiving sins, which is peculiar to God alone; and the Reverend Editor quotes the passage, *Mark*, ch. ii. ver. 5, "Thy sins be forgiven thee;" and the 9th verse, for "Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" Taking those texts as the grounds of his position, I therefore beg to call the attention of the Editor to the passage almost immediately following, in which the evangelical writer intimates, that this power of forgiving sins, as well as of healing men, was given by the Almighty: "But when the multitude saw it, they marvelled, and glorified God, *who had given such power unto men.*" Does not this passage convey an express declaration, that

Jesus was as much dependent on God in exercising the power of forgiving sins and healing the sick, as the prophets who came forth from God before him? The apostles, who witnessed the power of forgiving sins in the Saviour, were thoroughly impressed with a belief that it was the Almighty Father who forgave sins through the Son. *Acts*, ch. v. vers. 31, 32: "*Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things.*" Ch. xiii. ver. 38: "Be it known, therefore, men and brethren, that *through this man*, (meaning the Saviour,) is preached unto you the *forgiveness of sins.*" I know not how far religious zeal in the breasts of many of the followers of Christ may excuse them in encroaching upon the prerogatives which revelation and reason ascribe to the Divine Majesty alone; but Jesus himself clearly avows, that the power of forgiving sins had its source and origin in God alone, as appears from his petitioning the Father to forgive those that were guilty of bringing the death of the cross upon him, the greatest of all imaginable crimes. *Luke*, ch. xxiii. ver. 34: "Father, forgive them," (says Jesus,) "for they know not what they do;" and from his directing all those that followed him to pray the Father alone for forgiveness of sins. *Luke*, ch. xi. ver. 4: "And forgive us our sins." *Matthew*, ch. vi. ver. 14: "If ye forgive men their trespasses, your heavenly Father will forgive you."

The fourth position advanced by the Editor is, that "Almighty power is also claimed by Jesus in

the most unequivocal manner." In endeavouring to demonstrate this, the Editor notices three passages of *John*: (ch. v. vers. 21—23:) "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father." A candid inquirer after truth must, I think, feel surprised and disappointed, that in quoting these texts, the Editor should have overlooked the force of the words, in which the Son declares that he hath received the commission to judge from the Father: "For the Father judgeth no man, but *hath committed all judgment unto the Son.*" I am ready to admit, indeed, that, taken simply as they stand, the words, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will," and, "That all men should honour the Son, even as they honour the Father," might very readily be understood as implying an assertion of equality with the Father. But this affords one of numerous instances of the danger of resting an opinion on the apparent meaning of the words of insulated passages of Scripture, without attention to the context; for I am convinced that no unprejudiced person can peruse the verses preceding and subsequent to those quoted by the Editor, without feeling that a more explicit disavowal of equality with God can hardly be expressed by language than that which they contain. I must therefore beg permission to give the entire passage in this place,

though some parts of it have been quoted before in support of arguments already discussed. It is to be observed that the occasion of the expressions here made use of by Jesus, was the accusation brought against him by the Jews, that he had made himself equal with God. *John*, ch. v. vers. 19—36 : “ Then answered Jesus, and said unto them, Verily, verily, I say unto you, *The Son can do nothing of himself*, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them : even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him. Verily, verily, I say unto you, He that heareth my word, and *believeth on him that sent me*, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. For as the Father hath life in himself, *so hath he given to the Son* to have life in himself ; and *hath given him authority* to execute judgment also, because he is the Son of Man. Marvel not at this : for the hour is coming, in the which all that are in the

graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. *I can of mine ownself do nothing : as I hear, I judge :* and my judgment is just, *because I seek not mine own will, but the will of the Father who hath sent me.* If I bear witness of myself, my witness is not true. There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man : but these things I say, that ye might be saved. He was a burning and a shining light : and ye were willing for a season to rejoice in his light. But I have greater witness than that of John : for the works which the *Father hath given me to finish*, the same works that I do, *bear witness of me, that the Father hath sent me.*”

It would have been strange, indeed, had Jesus, in repelling the accusation of blasphemy, which had wrought on the minds of the Jews so far that they sought to kill him, confirmed their assertion, that he made himself equal with God, and thus prematurely endangered his own life ; but we find that so far from being further incensed by the explanation above quoted, they seem to have quietly acquiesced in his appeal to their own Scriptures, that the Messiah should have all the power and authority which he asserted the Father had given to himself. Ver. 46 : “ For had ye believed Moses, ye would have believed me ; for he wrote of me.”

The only text in the writings of Moses that refers to the nature of the Messiah, is that of *Deuteronomy*, ch. xviii. vers. 15 and 18, quoted by St. Peter, in the Acts of the Apostles, ch. iii. ver. 22, and by St. Stephen, ch. vii. ver. 37: Moses said to the children of Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me: unto him ye shall hearken.*" The words which the Lord addressed to Moses were exactly of the same import: "I will raise them up a Prophet from among their brethren, *like unto thee,*" &c. It was, no doubt, to this remarkable passage that Jesus referred, and nothing can more distinctly prove the light in which he wished to be considered, namely, that of a Messenger or Prophet of God. But this is not the only instance in which Jesus entirely disclaims the attribute of omnipotence. On many other particular occasions he declares, in the strongest language, his want of almighty power, and his constant need of divine influence. *Matthew*, ch. xx. ver. 23: "And he saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, *is not mine to give*; but it shall be given to them for whom it is prepared of my Father." Ch. xii. ver. 28: "But if I cast out devils *by the Spirit of God*, then the kingdom of God is come unto you." Ch. xxvi. ver. 39: "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as

I will, but as thou wilt." Ver. 42: "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." *Luke*, ch. xxii. ver. 32: "But I have prayed for thee, that thy faith fail not," &c. *John*, ch. xii. ver. 27: "Father, save me from this hour." Whosoever honours God, cannot, I presume, consistently refuse to honour his Prophet, whom he dignified with the name of "Son of God;" and as he honours God, he will also honour that Prophet, though he be well aware of the distinction between the Almighty and his chosen Son. The honour paid to the Prophet may in this sense be fairly considered the test of the real degree of respect entertained for God—as Jesus saith, *Matthew*, ch. x. ver. 40, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." The obvious meaning of which words is, As far as men listen to your instructions, they listen to mine, and in so far they receive the commandments of God who hath sent me. Prejudice alone could, I think, infer from such expressions, that those who received the Apostles were literally receiving God himself under their form and substance. Equally demonstrative of prejudice, I conceive, would it be to deduce the identity or equality of the Father and the Son from the following passage, *John*, ch. v. ver. 23: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who hath sent him." For in this very passage the Son is represented as the Messenger of the Father, and for that reason only

entitled to honour. That the preposition [conj. ?] "as" implies here, as in many other places, likeness in nature and quality, and not in exact degree of honour, is illustrated by its obvious meaning in the last verse of *Matthew* v., "Be ye therefore perfect, even as your Father in heaven is perfect;" for by these words no one can conceive, that equality in degree of perfection between God and the disciples is intended to be enjoined.

The fifth position is, that his heavenly Father had committed to Jesus the final judgment of all who have lived since the creation. I readily admit the correctness of this position, and consider the fact as confirming the opinion maintained by me, and by numerous other followers of Christ, as to the Son's total dependence on the commission of God for his power in administering such judgment. I agree also with the Reverend Editor, in esteeming the nature of this office most important; and that nothing but the gift of supernatural wisdom can qualify a being to judge the conduct of thousands of millions of individuals, living at different times from the beginning of the world to the day of resurrection. It is, however, perfectly consistent with the omnipotence and wisdom of God, who is declared by revelation to be "able of these stones to raise up children unto Abraham," (*Matthew*, ch. iii. ver. 9,) and with whom all things are possible, (*Luke*, ch. i. ver. 37,) to bestow wisdom equal to the important nature of this office on the first-born of every creature, whom he has anointed and exalted even above his angels. But the Editor

goes much further than I am willing to follow him, in concluding the omniscience of the Son, from the circumstance of his distributing final judgment; since Jesus not only disclaimed that attribute, but even expressly avowed that he received his qualifications for exercising judgment from God. With respect to his disclaiming omniscience, see *Mark*, ch. xiii. ver. 32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Omniscience, as the Editor must be well aware, has no limit; but here Jesus expressly declares, that he is ignorant of the day appointed by the Father for the resurrection and judgment. What words can be more expressly declaratory than these of the finite nature of the knowledge granted to Jesus, however its extent may actually surpass our limited capacity? As a proof that his judicial authority is derived from God, see *John*, ch. v. vers. 26, 27: "For as the Father hath life in himself, so hath he given to the Son to have life in himself: and hath given him authority to execute judgment also." 30: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Is it possible to misunderstand the assertion contained in these words, that both the authority and the ability to judge are gifts bestowed on the Son by the omnipotent Father?

The sixth position is, that in several instances Jesus accepted worship "due to no man, but to God alone;" and instances of his receiving worship

from a blind man, a leper, from mariners, and from his disciples, are adduced from the evangelical writings. Every one must admit that the word "worship," both in common acceptation and in the Scriptural writings, is used sometimes as implying an external mark of religious reverence paid to God, and at other times, as signifying merely the token of civil respect due to superiors; and that concurrent circumstances in every instance determine the real sense in which the word should be taken. Among the Prophets of God, Jesus was not the only one that permitted himself to be worshiped, as we find Daniel the Prophet allowing himself such worship. *Daniel*, ch. ii. ver. 46: "Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel." Daniel, like Jesus, neither rebuked the man who worshiped him, nor did he feel indignant at such a tribute of respect; yet we cannot find any subsequent assertion that he had offended God by suffering himself to be the object of the king's *worship* in this instance. Besides, Jesus himself uses the word worship in the latter sense, (I mean that of civil reverence,) in one of the evangelical parables, where he represents a servant as worshiping his master. *Matthew*, ch. xviii. ver. 26: "The servant therefore fell down and worshiped him." From the circumstance of Jesus positively commanding human beings to worship God alone in spirit, and not in any form or shape, either human or angelic; as *John*, ch. iv. ver. 24: "God is a spirit; and they that worship him must worship him in spirit and in truth." *Matthew*, ch.

iv. ver. 10: "Thou shalt worship the Lord thy God, and him only shalt thou serve." And from the circumstance of his rebuking the man who called him "good master," on the ground that the term "good" should be peculiarly applied to God alone, (*Matt.* ch. xix. ver. 17,) we necessarily conclude that Jesus accepted worship only as a mark of human respect and acknowledgment of gratitude. Let us moreover ascertain from the context, the sentiments which the blind man, the leper, the mariners, and the disciples of Jesus, entertained of his nature; and we can no longer hesitate to believe, that they meant by the worship they offered, only the manifestation of their reverence for him as a superior, indeed, yet still as a created being. The question is, Did those that offered worship to Jesus evince that they believed him to be God, or one of the three persons of the Godhead, and equal to God? Nothing of the kind—the blind man, after his cure, spoke of Jesus as a prophet, and a righteous man, and believed him when he said he was the Son of God. *John*, ch. ix. ver. 31: "Now we know" (says the blind man,) "that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." Ver. 29: "If this man were not of God, he could do nothing." And in answer to the question of Jesus, "Dost thou believe on the Son of God?" he answers, "Lord, I believe. And he worshiped him," ver. 38. The unclean spirit which is said in Mark to have worshiped Jesus, "cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the

most high God? *I adjure thee by God*; that thou torment me not." *Mark*, ch. v. ver. 7. This adjuration would have been absurd if Jesus were himself addressed as God; and clearly shews, that the worship offered was to deprecate the power of a being whose nature was subordinate to that of God, by whose name he was adjured. The leper, too, glorified God, while to Jesus he gave only thanks for being the instrument of his cure. *Luke*, ch. xvii. vers. 15, 16: "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, *giving him thanks*." The mariners who worshiped Jesus declared at the same instant, "Of a truth thou art the Son of God." *Matthew*, ch. xiv. ver. 33: The woman of Canaan, who is also stated in *Matthew*, ch. xv. ver. 25, to have worshiped Jesus, addressed him, ver. 22, as "the son of David," by which term she certainly would not have designated a being whom she worshiped as God. Peter, the most celebrated of his disciples, shewed his faith in acknowledging Jesus merely as the Christ, or in other words with the same exact sense, *the anointed of God*—which is certainly far from implying "very God." *Mark*, ch. viii. ver. 29. Even after the crucifixion we find the disciples conversing of Jesus only as "a prophet, mighty in deed and in word before God and all the people." *Luke*, ch. xxiv. ver. 19. It was Jesus himself risen from the dead whom they addressed, yet throughout the remainder of the chapter, which concludes with the account of his being carried up to heaven, they are only further

taught that this prophet was the promised Messiah, but by no means that it was their duty to worship him as God. Peter, in the name of all the disciples, declares, *John*, ch. vi. ver. 60, "We believe and are sure that thou art that Christ, the Son of the living God." And, as already observed, the disciple John declares, that the object of the gospel is, "that it may be believed that Jesus is the Christ, the Son of God." *John*, ch. xx. ver. 31. When the leper prayed to Jesus for cure, he addressed him only with the term *Kupîds* (*Matthew*, ch. viii. ver. 2,) which in Greek is used as synonymous to Lord or Master, and often applied to superior persons.

Every Christian is morally bound to evince obedience to the commandments of Jesus, and exert himself to follow his example. It behoves us, therefore, to ascertain, what his commandments are with regard to the object of sacred worship and prayer, and in what manner he himself performed those solemn religious duties. The very act of prayer, indeed, implies an acknowledgment of inferiority to the being adored; but though Trinitarians affirm that such devotion was paid by Jesus only in his human capacity, his form of prayer ought still to be sufficient to guide human creatures as to the Being to whom their prayers should be addressed. Let us examine, therefore, whether Jesus in his acknowledged human capacity ever offered worship or prayer to what Trinitarians term the second or third person of the Godhead, or once directed his followers to worship or pray to either of them. But so far from finding a single direction of the kind, we observe on the con-

trary, that Jesus strictly enjoins us to worship the Father alone in that form of prayer which he offered for our guidance. *Matthew*, ch. vi. ver. 9: "After this manner therefore pray ye, *Our Father* which art in heaven," &c. "Pray to *thy Father* which is in secret: and *thy Father*, which seeth in secret, shall reward thee openly." In the same way, when the Saviour himself prays, he addresses the Father alone. *Matthew*, ch. xxvi. ver. 53: "Thinkest thou," says Jesus to Peter, "that I cannot now *pray to my Father?*" *John*, ch. xvi. ver. 26: "I will *pray the Father* for you." *Luke*, ch. xxii. ver. 41, 42: "And he (the Saviour), was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, *Father*, if thou be willing, remove this cup from me." *Mark*, ch. xiv. vers. 35, 36: "And fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, *Abba, Father*, all things are possible unto thee." *Luke*, ch. vi. ver. 12: "He went out unto a mountain to pray, and continued all night *in prayer to God.*" *Luke*, ch. x. ver. 21: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth." *John*, ch. xi. ver. 41: "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." *Matthew*, ch. xxvii. ver. 46: "My God, my God, why hast thou forsaken me?" *John*, ch. iv. ver. 22: "Ye worship ye know not what; we know what we worship." No creed drawn up by men, nor opinion entertained by any sect, can by an unbiassed searcher after the true doctrines of Christianity, be suffered to set aside

the express authority and constant example of the gracious author of this religion.

The last position is, that Jesus associated his own name with that of God in the rite of baptism, intended to remain in force to the end of the world, and ordained by the passage, *Matthew*, ch. xxviii. ver. 19, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A profession of belief in God is unquestionably common to all the religions supposed to have been founded upon the authority of the Old Testament; but each is distinguished from the other by a public profession of faith in their respective founders, expressing such profession in a language that may clearly exhibit the inferior nature of those founders to the Divine Being of whom they declare themselves the messengers. This system has been carried on from the first, and was no doubt intended to serve as a perpetual distinguishing mark of faith. The Jews claim that they have revelation, rendering a belief not in God alone, but in Moses also, incumbent upon them. *Exodus*, ch. xiv. ver. 31: "The people feared the Lord, and believed the Lord, and his servant Moses." But the term "his servant Moses," in this passage, suffices to prove the subordination of Moses, though declared, equally with God, to be an object of their belief. In like manner Mohummudans, in the first acknowledgment of that system of religion, are directed to profess faith in God, and also in Mohummud, his messenger, in the following form: لا اله الا الله محمد رسول الله "There is no God except the true God, Mohummud

is his messenger." The term "his messenger" removes every doubt of Mohummud's identity or equality with God; so the epithet "Son" found in the passage, "Baptizing them in the name of the Father, and of the Son," &c., ought to be understood and admitted by every one as expressing the created nature of Christ, though the most highly exalted among all creatures. If baptism were administered to one embracing Christianity in the name of the Father and the Holy Ghost, he would thereby no more become enrolled as a Christian, than as a Jew or as a Mohummudan; for both of them, in common with Christians, would readily submit to be baptized in the name of God and his prevailing influence over the universe. But as Christianity requires peculiarly a faith in Jesus, as the promised Messiah, the gracious Saviour enjoins baptism in the name of *the Son* also, so as to distinguish his happy followers from the Jews and the rest of the people. A mere association of names in divine commandments therefore never can be considered as tending to prove identity or equality between the subjects of those names:—such junction of names is found frequently in the Sacred Writings without establishing unity among the persons whom those names imply.

The Editor quotes the following passage, *Matthew*, ch. xxviii. ver. 18: "All power in heaven and earth is delivered unto me," recommending it as a sure proof of the deity of Jesus. I regret very much that the force of the expression "is delivered unto me," found in this passage, should have escaped the discerning notice of the Reverend Editor. Does not

the term "delivered" shew evidently an entire dependence of Jesus upon the Being who has committed to him such power! Is it consistent with the nature of an omnipotent God to exercise power delivered to him by another being, or to confess that the power he possesses has been received by him from another?

As to the question of the Editor, "Did Mohummud, arrogant as he was, ever make such a declaration as Jesus did, namely, that 'I am with you always even to the end of the world'?" I will not renew the subject, as it has been already discussed in examining the first position. I only entreat the attention of the Editor to the following assertions of Mohummud, known to almost all Moosulmans who have the least knowledge of their own religion: **ان الله عز وجل بعثني رحمة وهدى للعالمين** "Truly the great and glorious God raised me as *mercy* and *guidance* to *worlds*." **كنت اول النبيين في الخلق وَاخِرهم في البعث** "I was the first of all Prophets in creation, and the last in appearance." **كنت نبيا وادم في الماء والطين** "I was a Prophet when Adam was in earth and water." **انا سيد المرسلين ولا فخر فبد** "I am the Lord of those that were sent by God. This is no boast to me." **انما ظلي على راس امتي** "My shadow is on the head only of my followers." **من راني فقد راء الله** "He who has seen me has seen God." **من اطاعني فقد اطاع الله و من عصاني فعصى الله** "He who has obeyed me, has obeyed God: and

he who has sinned against me, has sinned against God."

It is, however, fortunate for Moosulmans, that from want of familiarity and intimate connexion between the primitive Mohummuddans and their contemporary heathens, the doctrines of Monotheism taught by Mohummud, and entertained by his followers, have not been corrupted by polytheistical notions of Pagans, nor have heathen modes of worship or festivals been introduced among Moosulmans of Arabia and Turkey as a part of their religion. Besides, metaphorical expressions having been very common among Oriental nations, Mohummuddans could not fail to understand them in their proper sense, although these expressions may throw great difficulty in the way of an European Commentator even of profound learning.

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## CHAPTER IV.

*Inquiry into the Doctrine of the Atonement.*

ALL the texts collected by the Reverend Editor in his review from the authority of the divine Teacher, in favour of the second important doctrine of the cross, implying the vicarious sacrifice of Jesus as an atonement for the sins of mankind, are as follow : " I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever." His giving his " flesh for the life of the world." " I lay down my life for my sheep." " The Son of Man is come to give his life a ransom for many." Is any of these passages, I would ask, in the shape of an explicit commandment, or are they more than a mere statement of facts requiring figurative interpretation ? For it is obvious that an attempt to take them in their direct sense, especially the first, (" I am the living bread ;—if any man eat of this," &c.,) would amount to gross absurdity. Do they reasonably convey any thing more than the idea, that Jesus was invested with a divine commission to deliver instructions leading to eternal beatitude, which whosoever should receive should live for ever ? And that the Saviour, foreseeing that the imparting of those instructions would, by exciting the anger and enmity of the superstitious Jews, cause

his life to be destroyed, yet hesitated not to persevere in their promulgation ; as if a king, who hazards his life to procure freedom and peace for his subjects, were to address himself to them, saying, " I lay down my life for you." This interpretation is fully confirmed by the following passages. *Luke*, ch. iv. ver. 43 : " And he said unto them, I must preach the kingdom of God to other cities also ; *for therefore am I sent.*" Ch. ii. vers. 47—49 : " And all that heard him were astonished at his understanding and answers. And when they (his parents) saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me ? wist ye not that *I must be about my Father's business ?*" Wherein Jesus declares, that the sole object of his mission was to preach and impart divine instructions. Again, after having instructed his disciples in all the divine law and will, as appears from the following text, " For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me," (*John*, ch. xvii. ver. 8,) Jesus in his communion with God manifests that he had completed the object of his mission by imparting divine commandments to mankind : " I have glorified thee on the earth, *I have finished the work which thou gavest me to do.*" Had his death on the cross been the work, or part of the work, for the performance of which Jesus was sent into this world, he as the

founder of truth would not have declared himself to have finished that work prior to his death.

That Jesus should ride on a colt, should receive an offer of vinegar to drink, and should be wounded with a spear after he had delivered up the ghost, as well as his death on the cross, were events prophesied in the Old Testament, and consequently these were fulfilled by Jesus. Vide *Luke*, ch. xxiv. vers. 26 and 27: "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the Prophets, he expounded unto them in all the scriptures the things concerning himself." But we are unhappily at a loss to discover any other design in each of these events, which happened to Jesus before his ascent to heaven. I am therefore sorry that I must plead my inability to make a satisfactory reply to the question of the Editor, "Had ever Jesus transgressed his heavenly Father's will, that he underwent such afflictions?" I can only say, that we find in the Scriptures that several other Prophets in common with Jesus suffered great afflictions, and some even death, as predicted. But I know not whether those afflictions were the consequences of the sins committed by them or by their parents, or whether these distresses were experienced by them through some divine purpose unknown to us; as some scriptural authorities shew beyond doubt, that man may be made liable to sufferings for some secret divine purpose, without his or his parents having perpetrated any remarkable crime. (*John*, ch. ix. ver, 3: "Jesus answered, Neither hath this man

sinned nor his parents; but that the works of God should be made manifest in him.”) The latter alternative (namely, that the righteous Prophets suffered afflictions and even death for some divine purpose, known thoroughly to God alone) seems more consistent with the contents of the sacred writings, such as follow: *Mark*, ch. xii. vers. 1—9: “And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But these husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.” *John*, ch. xv. vers. 21, 22: “But all these things will they do unto you for my name’s sake, because they know not him that sent me. If

I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin." This parable and these passages give countenance to the idea, that God suffered his Prophets, and Jesus his beloved Son, to be cruelly treated and slain by the Jews, for the purpose of taking away every excuse that they might offer for their guilt.

In explaining the objects of Jesus's death on the cross, the Editor confidently assumes, that " If we view Jesus Christ as atoning for the sins of men, we have every thing perfectly in character : he became incarnate to accomplish that which could have been effected by neither men nor angels." I should therefore wish to know whether Jesus, whom the Editor represents as God incarnate, suffered death and pain for the sins of men in his divine nature, or in his human capacity ? The former must be highly inconsistent with the nature of God, which, we are persuaded to believe by reason and tradition, is above being rendered liable to death or pain ; since the difference we draw between God and the objects that are not God, is, that one cannot be subjected to death or termination, and the other is finite and liable to mortality. That the effects of Christ's appearance on earth, whether with respect to the salvation or condemnation of mankind, were finite, and therefore suitable to the nature of a finite being to accomplish, is evident from the fact, that to the present time millions of human beings are daily passing through the world, whom the doctrines he taught have never reached, and who of course must be considered as excluded from the benefit of his

having died for the remission of their sins. The latter, namely, that Jesus suffered death and pain in his human capacity as an atonement for the offences of others seems totally inconsistent with the justice ascribed to God, and even at variance with those principles of equity required of men ; for it would be a piece of gross iniquity to afflict one innocent being, who had all the human feelings, and who had never transgressed the will of God, with the death of the cross, for the crimes committed by others, especially when he declares such great aversion to it, as is manifest from the following passages. *Matthew*, ch. xxvi. vers. 37, 39, 42 and 43 : “ And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. And prayed, saying, O my Father, if it be possible, let this cup [meaning death] pass from me : nevertheless, not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” *Mark*, ch. xiv. ver. 36 : “ And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt.” *Luke*, ch. xxii. vers. 42 and 44 : “ Saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine be done. And being in an agony, he prayed more earnestly ; and his sweat was as it were great drops of blood, falling down to the ground.” *John*, ch. xii. ver. 27 : “ Now is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause

came I unto this hour," Do not these passages evidently shew, that Jesus in his human capacity (according to the Trinitarian phrase) felt averse to death and pain, and that he earnestly prayed that he might not be subjected to it? Jesus, however, knowing that the will of the Father rendered such death unavoidable, yielded to it as predicted. *John*, ch. xi. vers. 17 and 18: "Therefore doth my Father love me because *I lay down my life* that I might take it again: no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again: this commandment have I received of my Father." *Matthew*, ch. xxvi. vers. 53 and 54: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scripture be fulfilled, that thus it must be?" The iniquity of one's being sentenced to death as an atonement for the fault committed by another is so palpable, that although in many countries the human race think themselves justified in detaining the persons of those men who, voluntarily making themselves responsible for the debt or the persons of others, fail to fulfil their engagements; nevertheless, every just man among them would shudder at the idea of one's being put to death for a crime committed by another, even if the innocent man should willingly offer his life in behalf of that other.

//In endeavouring to prove Jesus's atonement for sin by his death, the Reverend Editor urges, "Is he called the Saviour of men, because he gave them

moral precepts, by obeying which they might obtain the Divine favour, with the enjoyment of heaven as their just desert? or, because he died in their stead, to atone for their sins and procure for them every blessing, &c.? If Jesus be termed a Saviour merely because he instructed men, he has this honour in common with Moses, and Elijah, and John the Baptist, neither of whom, however, assumed the title of Saviour." We find the title "Saviour" applied frequently in the divine writings to those persons who had been endued with the power of saving people, either by inculcating doctrines, or affording protection to them, although none of them atoned for the sins of mankind by their death. *Obadiah*, ver. 21: "And *saviours* shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." *Nehemiah*, ch. ix. ver. 27: "And according to thy manifold mercies thou gavest them *saviours*, who saved them out of the hand of their enemies." *2 Kings*, ch. xiii. ver. 5: "The Lord gave Israel a *suviour*, so that they went out from under the hand of the Syrians." How could, therefore, the Editor, a diligent student of the Bible, lay such a stress upon the application of the term "Saviour" to Jesus, as to adduce it as a proof of the doctrine of the atonement; especially when Jesus himself declares frequently, that he saved the people solely through the inculcation of the word of God? *John*, ch. xv. ver. 3: "Now ye are clean through the word which I have spoken unto you." Ch. v. ver. 24: "He that heareth my word and believeth on him that sent me, hath ever-

lasting life.” Ch. vi. ver. 63: “The words that I speak unto you, they are spirit, and they are life:”—wherein Jesus represents himself as a Saviour, or a distributor of eternal life, in his capacity of divine teacher.

// Jesus is of course justly termed and esteemed a Saviour, for having instructed men in the Divine will and law, never before so fully revealed. Would it degrade Jesus to revere him as a Divine Teacher, because Moses and the Prophets before him delivered to the people divine instructions? Or would it depreciate the dignity of Jesus, to believe that he, in common with several other prophets, underwent afflictions and death? Such an idea is indeed unscriptural, for God represents the Christ as a Prophet equal to Moses, *Deut.* ch. xviii. ver. 18. Jesus declares himself to have come to fulfil the law taught by Moses: (*Matthew*, ch. v. ver. 7:)/<sup>4</sup> Think not that I am come to destroy the Law and the Prophets, I am not come to destroy, but to fulfil;” and strictly commands his disciples and the people at large to obey whatever Moses had taught. Ch. xxiii. vers. 2, 3: “Saying, the Scribes and Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.”

I am sorry that I cannot, without offending my conscience, agree with the Reverend Editor in the opinion, that “If Jesus be esteemed merely a teacher, the greater degree of honour must be given to Moses, for it was in reality his law that Jesus explained and established.”

It is true that Moses began to erect the everlasting edifice of true religion, consisting of a knowledge of the unity of God, and obedience to his will and commandments ; but Jesus of Nazareth has completed the structure, and rendered his law perfect. To convince the Editor of this fact, I beg to call his attention to the following instances, found even in a single chapter, as exhibiting the perfection to which Jesus brought the Law given by Moses and other Prophets. *Matthew*, ch. v. vers. 21, 22 : " Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire." Vers. 27, 28 : " Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery." Vers. 31, 32 : " It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Verses 38, 39 : " Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth ; but I say unto you that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also." Vers.

43—45: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Now I hope I may be justified in expressing my belief, (though it varies from the declaration made by the Editor,) that no *greater* honour can be justly given to any teacher of the will of God, than what is due to the *author* of the doctrines just quoted, which, with a power no less than standing miracles could produce, carry with them proofs of their divine origin to the conviction of the high and low, the learned and unlearned.

The Editor, in page 101,\* lays much stress on circumstances, the very minuteness of which, he thinks, "serves to enhance their value as testimonies." He alludes to the epithet "Lamb of God" having been twice applied to Jesus by John the Baptist, two of whose disciples were thereby induced to become followers of Jesus. This is considered by the Editor as implying an admission on the part of Christ, that as a lamb, particularly the Paschal Lamb, was used in sacrifice as an atonement for sins, he also came into the world to sacrifice his life as an atonement for sin. We find,

\* London Edition, p. 37.

however, the term "lamb," as well as "sheep," applied in other places, where no allusion to the sacrificial lamb can be well imagined, and from which we infer that these were epithets generally applied to innocence subjected to persecution; a meaning which sufficiently accords with the use of the word lamb in the instance in question. We have those terms applied by Jesus to his disciples in *John*, ch. xxi. vers. 15—17, where he commands Simon Peter "to feed his lambs," "to feed his sheep;" and in ch. x. vers. 26, 27, "Ye believe not, because ye are not of my sheep."—"My sheep hear my voice." Now, many of the apostles suffered death in consequence of their endeavours to withdraw men from sin: but the Editor will not thence, I presume, maintain, though it follow from his argument, that the term "lamb" was applied to them, to shew that, by their death, they also atoned for the sins of mankind. The Reverend Editor might have spared the arguments he has adduced to prove, that Jesus was sent into this world as the long-expected Messiah, intended to suffer death and difficulties like other prophets who went before him; as the Editor may find in the compilation in question, as well as in its defence, Jesus of Nazareth represented as "The Son of God," a term synonymous with that of Messiah, the highest of all the prophets; and his life declares him to have been, as represented in the Scriptures, pure as light, innocent as a lamb, necessary for eternal life as bread for a temporal one, and great as the angels of God, or rather greater than they. He also might

have omitted to quote such authority as shews, that Christ, being a mediator between God and men, "declared that whatsoever they (his apostles) shall ask in his name, the Father will give them;" for the Compiler, in his defence of the Precepts of Jesus, repeatedly acknowledged Christ as the Redeemer, Mediator, and Intercessor with God, in behalf of his followers. But such intercession does not, I presume, tend to a proof of the deity or the atonement of Jesus, as interpreted by the Editor; for God is represented in the sacred books to have often shewn mercy to mankind for righteous men's sakes; how much more, then, would he naturally manifest his favour towards those who might petition him in the name of one whom he anointed and exalted over all creatures and prophets? *Gen.* ch. xxx. ver. 27: "I have learned by experience, that the Lord hath blessed me for thy sake." *Jeremiah*, ch. xxvii. ver. 18: "But if they be prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of hosts." Moreover, we find angels declared to have been endued with the power of pardoning and redeeming men on various occasions. *Genesis*, ch. xlviii. ver. 16: "The Angel which redeemed me from all evil, bless the lads!" *Exodus*, ch. xxiii. vers. 20, 21: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

With regard to this doctrine, I have carefully noticed every argument advanced by the Editor, from the authority of Jesus himself, in its support ; and have adduced such arguments as may be used by those that reject that doctrine, and which they rest on the authority of the same Divine Teacher : leaving the decision of the subject to the discreet judgment of the public, by declining to deliver any opinion, as an individual, as to the merits thereof.

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## CHAPTER V.

*On the Doctrines and Miraculous Narrations of  
the New Testament.*

I REGRET that the Editor should have accused the Compiler of having charged "on the dogmas or doctrines of Christianity those wars and that bloodshed which have occurred between nations merely termed Christians." The Compiler, in his defence of the Precepts of Jesus, has ascribed such disputes and contentions not to any thing contained in the Scriptures, but to the different interpretations of dogmas which he esteemed not essential for salvation. In order to convince the Editor of the accuracy of my assertion, I entreat his attention to p. 18, line 32, and page 22, lines 1—3, of my defence of the compiled Precepts, under the designation of "An Appeal to the Christian Public." \*

The Editor observes, that "wars and bloodshed existed before the promulgation of Christianity in the world; neither Christianity, therefore, nor its dogmas, created the causes of wars and bloodshed. They existed in the human mind long before its doctrines were published; and that quarrels and feuds between the Arians and the Orthodox in the

\* See above, p. 112, line 32, and p. 116, lines 1—3.

fourth and fifth centuries were little more than struggles for power and wealth." Although human frailty and want of perfection in men are in fact esteemed as the first and original causes of their improper conduct and wicked deeds, yet in the ordinary acceptance of the term "cause," good or evil acts are invariably attributed to their immediate motives, ascertained from circumstantial evidence ; and these acts are consequently held to entitle their respective agents to praise or reproach.—But as the motives of actions and the secrets of the human heart are in truth known to God alone, it is indeed beyond my power to establish in a satisfactory manner, that the majority of the primitive Arians and Trinitarians were excited by their mistaken religious zeal to slay each other, and not by a desire of power and worldly advancement. I would appeal, however, to the Editor himself, whether it would not be indeed very illiberal to suppose, that almost all the Christian world should for a period of two hundred years have been weak or wicked enough to engage wilfully in causing the blood of each other to be shed under the cloak of religion, and merely for worldly motives. But as this must be a matter of opinion, I beg to shew that which has been entertained on the subject by one of the highest authorities, against the Trinitarians, who have written on the history of Christianity. I allude to Dr. Mosheim, whose words I here give, and I entreat my readers to draw their own inferences from them :

Volume I. p. 419: "After the death of Con-

stantine the Great, one of his sons, Constantius, who in the division of the empire became ruler of the East, was warmly attached to the Arian party, whose principles were also zealously adopted by the Empress, and indeed by the whole court. On the other hand, Constantine and Constans, Emperors of the West, maintained the decrees of the Council of Nice throughout all the provinces where their jurisdiction extended. — Hence arose endless animosities and seditions, treacherous plots, and open acts of injustice and violence between the two contending parties; Council was assembled against Council, and their jarring and contradictory decrees spread perplexity and confusion throughout the Christian world.” Page 420: “His (Gratian’s) zeal for their interest, though fervent and active, was surpassed by that of his successor, Theodosius the Great, who raised the secular arm against the Arians with a terrible degree of violence, drove them from their churches, and enacted laws, whose severity exposed them to the greatest calamities.” It is difficult to conceive what other motives than those of mistaken zeal for a particular doctrine could have influenced the mind of an Emperor like Theodosius to such acts of cruelty and violence: but however that may be, it is obvious that if such a mode of interpreting conduct be adopted, it is difficult to say where we are to stop. The devotion even of the Apostles and Martyrs of Christianity may be attributed to a pursuit after power over the minds and respect in the eyes of men, and all distinction of good and evil character be considered as

futile and without foundation. With respect to the final success of the Trinitarian party, it appears to me the event naturally to have been expected. For, to the people of those ages, doctrines that resembled the polytheistical belief that till then prevailed, must have been more acceptable than those which were diametrically opposed to such notions. The idea of a God in human form was easy and familiar: Emperors and Empresses had altars raised to them even during their lives, and after death were enrolled as divinities. Perhaps too, something may justly be attributed to a certain degree of pride and satisfaction in the idea, that the religion they had begun to profess was dictated immediately by the Deity himself, rather than by any subordinate agency. There had not been among the Heathens any class of mankind to whom they were accustomed to look up with that devotion familiarly entertained by the Jews towards Moses and their Prophets, and they were consequently ready to elevate to a God any being who rose in their estimation above the level of mankind.

The violence and outrages which Roman Catholics and Protestants have experienced from each other, were not, of course, as observed by the Reverend Editor, owing in their origin to the adoption of different interpretations respecting the deity of Christ or of the Holy Ghost; but they were the immediate consequences of the different sentiments they have held with respect to the doctrine of an exclusive power of granting absolution, and leading to eternal life, being vested in St. Peter and his

successors. What great mischief has, however, been produced, and how many lives have from time to time been destroyed, from the difference of sentiments held by the parties with regard to this doctrine, which even the Editor himself does not deem an essential point of religion !

The Editor in p. 114\* argues, as a proof of the importance of the doctrines of the Gospel, that Christ taught them, fully foreseeing that they would be the subject of dispute ; and quotes his saying, that he came not to send peace on the earth, but a sword. The whole of the 10th chapter of Matthew, from which the Editor quotes the passage here alluded to, consists of the instructions delivered by Jesus to the twelve Apostles, when he sent them forth to preach the kingdom of heaven to the lost sheep of the house of Israel ; but has no allusion, that I can perceive, to eternal dissensions amongst those who were already, or might afterwards become, Christians. That Jesus foresaw, as one of the primary effects of preaching his Gospel, that great dissensions would arise—that he was aware that the great question of confessing him to be the Messiah or not would be as a sword between a man and his father, the daughter and her mother, and the daughter-in-law and her mother-in-law, is evident. But this seems to me by no means to prove that Jesus, as supposed by the Editor, “longed or almost longed” to see a fire kindled in the earth respecting doctrines not essential to the salvation

\* London Edition, p. 56.

of mankind. Nor would it have been any reason for suppressing the most trivial of his sayings, that priestcraft working on the ignorance and superstition, the bigotry or intolerance of mankind, should have wrested his words to evil purposes.—As observed by the Editor himself, the mischief lay originally in human nature, not in any part of the doctrines of Christ; but as those dissensions are now perpetuated principally by education, a cause essentially distinct from their origin, the case is entirely altered. The corruption of the human heart cannot be totally removed: but the evil effects that spring from human institutions may be avoided, when their real sources are known. After the secret and immediate causes of persecution have passed away, the differences of opinion which have been the declared grounds of hostility are handed down by the teachers of different sects; and, as already repeatedly avowed, it was with the view of evading, not those questions concerning which Jesus spoke and which distinguish his followers from all others, but those which have from time to time been seized upon to excite enmities still existing amongst fellow-christians, that the Compiler confined himself to those Precepts, concerning which all mankind must be of one accord.

As to the question of the Editor, “It can scarcely be unknown to the Compiler, that the very being of a God has been for numerous ages the subject of dispute amongst the most learned of his own country; does he account this a sufficient reason for suppressing this doctrine? We know that he does

not. Why, then, should he omit the doctrines of Christ and his Apostles, because men have made them the subject of dispute?" For a direct answer to this question, I beg to refer the Reverend Editor to the Appeal of the Compiler, page 27, wherein he will find that he assigns not one, but two circumstances, as concurring to form the motive of his having omitted certain doctrines of Christianity in his selection.—1st, that they are the subjects of disputes and contention,—2ndly, that they are not essential to religion.\* It is therefore obvious, that the analogy between the omission of certain dogmas, and that of the being of a God, has been unfairly drawn by the Editor. Admitting that the doctrines of Christianity and the existence of a God are equally liable to disputes, it should be recollected that the former are, in the estimation of the Compiler, not essential to religion; while the latter is acknowledged by him, in common with the professors of every faith, to be the foundation of all religion, as distinctly stated in his Introduction to the selected Precepts of Jesus. Every system of religion adopts the idea of a God, and avows this as its fundamental principle, though they differ from one another in representing the nature and attributes of the Deity. The Compiler, therefore, could have no motive for suppressing the doctrine of the being of a God, though disputed by a few pretended literary men; and he has consequently never hesitated to inculcate with all his power the

\* See above, p. 121.

idea of one God to the learned and unlearned of his own country, taking care at the same time as much as possible not to enter into particulars as to the real nature, essence, attributes, person, or substance of the Godhead, those being points above his comprehension, and liable to interminable disputes. The Reverend Editor thus expresses his surprise at the conduct of the Compiler, in omitting in his selection the miraculous relations of the Gospel:—

“ We cannot but wonder that his miracles should not have found greater favour in the eyes of the Compiler of this selection, while the amazing weight which Jesus himself attached to them could scarcely have escaped his notice:” and in order to prove the importance of the miracles ascribed to Jesus, the Editor quotes three instances, in the first of which Jesus referred John the Baptist to his wonderful miracles; in the second, he called the attention of unbelieving Jews to his miraculous works as a proof of his divine mission; in the third, he recommends Philip the Apostle to the evidence of his miracles. But after a slight attention to the circumstances in which those appeals were made, it appears clearly, that in these and other instances Jesus referred to his miracles those persons only who either *scrupled to believe*, or doubted him as the promised Messiah, or required of him some sign to confirm their faith. Vide *Matthew*, ch. xi. vers. 2—4: “ When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto them, Art thou he that should come, or do we *look for another?*” Jesus answered and

said unto them, Go and shew John those things which ye do hear and see." *John*, ch. x. vers. 37, 38, Jesus says to those Jews who accused him of blasphemy, "If I do not the works of my Father, believe me not. But *if I do*, though ye believe not me, *believe the works*." In reply to the request of Philip, who, being discontented with the doctrines Jesus inculcated, said, "Lord, shew us the Father, and it sufficeth us;" Jesus answered and said, "Believe me, that I am in the Father and the Father in me, *or else* believe me for the very works' sake." (*John*, ch. xiv. ver. 11.) Jesus even speaks in terms of reproach of those that seek for miracles for their conviction as to his divine mission. *Matt.* ch. xii. ver. 39: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign." Moreover, he blesses them who, without having recourse to the proofs of miracles, profess their belief on him. *John*, ch. xx. ver. 29: "Jesus said unto him, Thomas, because thou hast seen me thou hast believed: *blessed are they that have not seen, and yet have believed*."

Under these circumstances, and from the experience that nothing but the sublimity of the Precepts of Jesus had at first drawn the attention of the Compiler himself towards Christianity, and excited his veneration for the author of this religion, without aid from miraculous relations, he omitted in his compilation the mention of the miracles performed by Jesus, without meaning to express doubts of their authenticity, or intending to slight them by such an omission.

I regret, therefore, that the Editor should have suffered any part of his valuable time to be spent in advancing several arguments, in the concluding part of his Review, to establish the truth of the miraculous statements of the New Testament. But as this discussion applies to the evidence of miracles generally, it may be worth considering. Arguments adduced by the Editor amount to this: "If all social, political, mercantile, and judicial transactions be allowed to rest upon testimony; why should not the validity of Christian miracles be concluded from the testimony of the Apostles and others, and be relied upon by all the nations of the world?" The Editor must be well aware, that the enemies to revelation draw a line of distinction on the subject of proofs by testimony, between the current events of nature familiar to the senses of mankind, and within the scope of human exertions; and extraordinary facts beyond the limits of common experience, and ascribed to a direct interposition of Divine power suspending the usual course of nature. If all assertions were to be indiscriminately admitted as facts, merely because they are testified by numbers, how can we dispute the truth of those miracles which are said to have been performed by persons esteemed holy amongst natives of this country? The Compiler has never placed the miracles related in the New Testament on a footing with the extravagant tales of his countrymen, but distinctly expressed his persuasion that they (Christian miracles) would be apt at best to carry little weight with those whose imaginations

had been accustomed to dwell on narrations much more wonderful, and supported by testimony which they have been taught to regard with a reverence that they cannot be expected all at once to bestow on the Apostles. See Introduction to the Precepts, and Appeal, p. 17.\* The very same line of argument, indeed, pursued by the Editor, would equally avail the Hindoos. Have they not accounts and records handed down to them, relating to the wonderful miracles stated to have been performed by their saints, such as Ugustyu, Vushistu, and Gotum; and their gods incarnate, such as Ram, Kṛishnu, and Nursingh; in presence of their contemporary friends and enemies, the wise and the ignorant, the select and the multitude?—Could not the Hindoos quote in support of their narrated miracles, authorities from the histories of their most inveterate enemies the Jeins, who join the Hindoos entirely in acknowledging the truth and credibility of their miraculous accounts? The only difference which subsists between these two parties on this subject is, that the Hindoos consider the power of performing miracles given to their gods and saints by the Supreme Deity, and the Jeins declare that they performed all those astonishing works by *Asoore Shukti*, or by demoniac power. Moosulmans, on the other hand, can produce records written and testified by contemporaries of Mohumud, both friends and enemies, who are represented as eye-witnesses of the miracles ascribed to him;

\* Present Edition, p. 111.

such as his dividing the moon into two parts, and walking in sunshine without casting a shadow. They can assert, too, that several of those witnesses suffered the greatest calamities, and some even death, in defence of that religion ; some before the attempts of Mohummud at conquest, others after his commencing such attempts, and others after his death. On mature consideration of all those circumstances, the Compiler hopes he may be allowed to remain still of opinion, that the miraculous relations found in the divine writings would be apt at best to carry little weight with them, when imparted to the Hindoos at large, in the present state of their minds : but as no other religion can produce any thing that may stand in competition with the Precepts of Jesus, much less that can be pretended to be superior to them, the Compiler deemed it incumbent upon him to introduce these among his countrymen as a Guide to Peace and Happiness.

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## CHAPTER VI.

*On the Impersonality of the Holy Spirit.**Miscellaneous Remarks.*

I WILL now inquire into the justness of the conclusion drawn by the Editor, in his attempt to prove the Deity of the Holy Ghost, from the circumstance of his name being associated with that of the Father in the rite of Baptism. This subject is incidentally brought forward in the course of the arguments he has adduced respecting the nature of Jesus, where he observes, "It is needless to add that this testimony of Jesus (the associating of his own name and that of the Holy Ghost with the name of the Father) is equally decisive respecting the Deity of the Holy Ghost." I have hitherto omitted to notice this question among other matters in review, reserving it for the express purpose of a distinct and separate examination. It seems to me, in the first place, rather singular, that the Reverend Editor, after having filled up many pages with numerous arguments in his endeavour to establish the Godhead of Jesus, should have noticed in so short and abrupt a manner, the question of the Deity of the Holy Ghost, although the Editor equally esteems them both as distinct persons of the Deity. I wonder, in the next place, how the learned Editor could

suppose a mere association of names in a rite to be sufficient to prove the identity of their subjects. I am indeed sorry I cannot, without overlooking a great many scriptural authorities, and defying reason totally, join the Editor in the opinion, that the association of the name of the Holy Spirit with that of the Father of the Universe, in the rite of Baptism, is "decisive" of, or even allusive to, the separate personality of the Spirit.

2 *Chronicles*, ch. xx. ver. 20: "Jehoshaphat stood and said, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper;" wherein the name of the Prophets of God is associated with that of the Deity himself in the profession of belief, which is considered by Christians of all denominations more essential than an external symbol of Christianity. Again, in *Jeremiah*, ch. xxx. ver. 9, "But they shall serve the Lord their God, and David their King, whom I will raise up unto them," the Lord joins his name with that of David in the act of religious service, which is in its strictest sense esteemed due to God alone. Would it not therefore be unscriptural to make an attempt to prove the deity of the Prophets, or David, under the plea that their names are associated with that of God in religious observances? But we must do so, were we to follow the process of reasoning adopted by the Reverend Editor. The kind of evidence on which the Editor relies in this instance, would besides suit admirably the purposes of those who

might seek in the sacred Scriptures, grounds, for justifying idolatry. Fire worshipers, for instance, insisting on the literal sense of the words, might refer to that text in the 3rd chapter of Matthew, repeated in *Luke*, ch. iii. ver. 16, in which it is announced, that Jesus Christ will baptize with the Holy Ghost and with fire. If the association in the the rite of Baptism of the names of the Son and Holy Ghost, with that of the Father, proves their divinity : it is clear that fire also being associated with the Holy Ghost in the same rite, must likewise be considered as a part of the Godhead.

God is invariably represented in revelation as the main object of belief, receiving worship and prayers that proceed from the heart, through the first-born of every creature, the Messiah, ("No man cometh unto the Father but by me," *John*, ch. xiv. ver. 6,) and leading such as worship him in spirit to righteous conduct, and ultimately to salvation, through his guiding influence, which is called the Holy Spirit, ("when he, the Spirit of truth, is come, he will guide you into all truth." *John*, ch. xiv. ver. 13). There is, therefore, a moral obligation on those who avow the truth of such revelation to profess their belief in God as the sole object of worship : and in the Son, through whom they, as Christians, should offer divine homage : and also in the holy influence of God, from which they should expect direction in the path of righteousness, as the consequence of their sincere prayer and supplication. For the same reason also in publicly adopting this religion, it is proper that those who

receive it should be baptized in the name of the Father, who is the object of worship: of the Son, who is the Mediator; and of that influence by which spiritual blessings are conveyed to mankind, designated in the Scriptures as the Comforter, Spirit of truth, or Holy Spirit. As God is declared through his Holy Spirit to have led to righteousness such as sought heartily his will, so he is equally represented to have through his wrath afflicted rebels against his authority, and to have prospered through his infinite mercy those who manifested obedience to him; as appears from the following passages. *2 Kings*, ch. xxiv. ver. 20: "For through the *anger* of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence." *Psalms* xc. ver. 7: "For we are consumed by thine *anger*, and by thy *wrath* are we troubled." *Psalms* xxi. ver. 7: "And through the *mercy* of the Most High he shall not be moved." *Psalms* vi. ver. 4: "Return, O Lord, deliver my soul; O save me for thy *mercy's* sake." Nor can we legitimately infer the idea of the self-existence or distinct personality of the Holy Ghost from such metaphorical language as the following: "The Holy Ghost shall teach you." *Luke*, ch. xii. ver. 12. "The Holy Ghost is come upon you." *Acts*, ch. i. ver. 8. "The Comforter, who is the Holy Ghost, whom the Father will send." *John*, ch. xiv. ver. 26. For we find expressions of a similar nature applied to other attributes of God, personifying them equally with the Holy Spirit. *Psalms* lvii. ver. 3: "God shall *send* forth his *mercy*

and his *truth*." *Ps.* lxxxv. ver. 10: "*Mercy* and *truth* are *met* together." *Ps.* c. ver. 5: "The Lord is good, his *mercy* is *everlasting*." *Ps.* xxxiii. ver. 22: "Let thy *mercy*, O Lord, be upon us." *Ps.* xxxvi. ver. 5: "Thy *mercy*, O Lord, is in the heavens." *Ps.* cviii. ver. 4: "For thy *mercy* is great above the heavens." *Ezekiel*, ch. vii. ver. 3: "I will *send* my *anger* upon thee." *2 Chronicles*, ch. xxiv. ver. 18: "*Wrath* came upon Judah for this trespass."

Were every attribute ascribed to the Deity which is found personified, to be therefore considered as a distinct personage, it would be difficult to avoid forming a very strange notion of the theology of the Bible. It appears, indeed, to me impossible to view the Holy Spirit as very God, without coming to ideas respecting the nature of the Deity, little different from some of those most generally and justly condemned as found amongst Polytheists. Take, for instance, *Matthew* ch. i. 11, where it is said, that Mary was found with child of the Holy Ghost. Ver. 20: "That which is conceived in her, is of the Holy Ghost." *Luke*, ch. i. 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." In interpreting these passages according to the opinion maintained by the Editor, we should necessarily be drawn to the idea that God came upon Mary, and that the child which she bore was in reality begotten of him. Is this idea, I would beg to know, consistent with the perfect nature of the righteous God? Or rather, is not such a notion of the Godhead's

having had intercourse with a human female, as horrible as the sentiments entertained by ancient and modern Heathens respecting the Deity? On the other hand, if we understand by those passages, merely that the miraculous influence of God came upon Mary, so that, though a virgin, she bore a child, every thing would stand consistent with our belief of the Divine power, without shocking our ideas of the purity of the Deity, inculcated alike by reason and revelation. This mode of interpretation is, indeed, confirmed by the very passage of *Luke* above quoted, "The power of the Highest shall overshadow thee;" plainly and simply declaring, that it was the power of God which gave birth to the child, contrary to the ordinary course of nature. If by the term "Holy Ghost" be meant a third distinct person of the Godhead, equal in power and glory with the Father of all, I am at a loss to know what Trinitarians understand by such expressions as the following: *Matthew*, ch. iii. ver. 11, and *Luke*, ch. iii. ver. 16: "He shall baptize you with the Holy Ghost and with fire." *Acts*, ch. x. ver. 38: "God anointed Jesus of Nazareth with the Holy Ghost and with power." *Matthew*, ch. xii. ver. 28: "I cast out devils by the Spirit of God." Ver. 31: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." *Luke*, ch. iv. ver. 1: "And Jesus, being full of the Holy Ghost, returned from Jordan." If the term "Holy Ghost" be synonymous with the third person of the Godhead, and "Christ" with the

second person, the foregoing passages may be read as follows: "He, the second person, shall baptize you with the third person of the Godhead, and with fire." "God anointed Jesus of Nazareth, (the second person of the Godhead,) with the third person of the Godhead, and with power." "I (the second person of the Godhead) cast out devils by the third person of the Godhead." "All manner of sin and blasphemy, even against the first and second person of the Godhead, shall be forgiven unto men; but blasphemy against the third person of the Godhead shall not be forgiven unto men." "Jesus, (the second person of the Godhead,) being full of the third person of the Godhead, returned from Jordan." But little reflection is, I should suppose, necessary to enable any one to perceive the inconsistency of such paraphrases as the foregoing, and the reasonableness of adopting the usual mode of scriptural interpretation of the original texts, according to which the foregoing passages may be understood as follows: "He shall baptize you with the spirit of truth and purity." "God anointed Jesus of Nazareth with his holy influence and power." "I cast out devils by the influence of God." "All manner of sin and blasphemy, even against the Christ, the first-born of every creature, shall be forgiven to men; but blasphemy against the power of God shall not be forgiven unto men." "Jesus, being full of the influence of God, returned from Jordan." Still more dangerous to true religion would it be to interpret, according to the Trinitarian mode, the passages which describe the

descent of the Holy Ghost upon Jesus on the occasion of his baptism. *Luke*, ch. iii. ver. 22 : “ And the Holy Ghost descended in a bodily shape like a dove upon him.” For, if we believe that the Spirit, in the form of a dove, or in any other *bodily shape*, was really the third person of the Godhead, how can we justly charge with absurdity the Hindoo legends of the Divinity having the form of a fish or of any other animal ?

It ought to be remarked, with respect to the text above quoted, denouncing eternal wrath on those who blaspheme against the Holy Ghost, that the occasion on which the term was made use of by Christ, was the accusation of the Jews, that his miracles were the effects of an influence of a nature directly opposite to that of God, namely, the power of Beelzebub, the Prince of Devils. The Jews alleged that he was possessed of an unclean or diabolical spirit. (“ Because they said, He hath an unclean spirit.” *Mark*, ch. iii. ver. 30. “ They said, “ This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.” *Matthew*, ch. xii. ver. 24.) Jesus affirms that the Spirit which enabled him to do those wonderful works was a holy spirit; and that whatever language they might hold with respect to himself, blasphemy against that power by which he did those miracles would not be forgiven. “ All manner of sins and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh against the Son of Man, it shall be forgiven him :

but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

Were the words "all manner of blasphemy," in the passage in question, received as including blasphemy against the Father, the term must be thus understood: "All manner of blasphemy against man and the Father, and even blasphemy against the Son, shall be forgiven; but blasphemy against the Holy Ghost must not be forgiven:" and consequently the interpretation would amount to an admission of the superiority of the Son and the Holy Ghost to the Father, an opinion which no sect of Christians has hitherto formed. In the above-quoted passage, therefore, the exception of the Holy Ghost must exclude blasphemy against the Father, and the whole should be thus interpreted:—All manner of blasphemy against men and angels, even the first-born of every creature, shall be forgiven; but blasphemy against the power of God, by which Jesus declared himself to have cast out devils, shall not be forgiven. For further illustration I quote here the whole passage of *Matthew*, ch. xii. vers. 24—37; "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his king-

dom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me, scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." *Mark*, ch. iii. vers. 29, 30: "But he that shall blaspheme against the

Holy Ghost hath never forgiveness, but is in danger of eternal damnation ; because they said, He hath an unclean spirit."

Is it not evident from the above authority of Jesus himself, that the term "Holy Ghost" is synonymous to the prevailing influence of God? And had not the power by which Jesus performed his miracles the same origin, and was it not of the same nature as that by which the children of Israel performed theirs? "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges." It may not be without use to notice here, that frequent instances are related in the Scriptures of the influence of the Spirit of God, in leading righteous men to truth, before Jesus had commenced the performance of his divine commission, and even before he had appeared in this world; in the same manner as it afterwards operated in guiding his true followers to the way of God, subsequent to his ascent to heaven, in consequence of his repeated intercession with the Father. This will fully appear from the following passages, *Luke*, ch. i. ver. 15; "And he (John the Baptist) shall be filled with the Holy Ghost, even from his mother's womb." Ver. 41: "And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost." Ver. 67: "And his (John's) father Zacharias was filled with the Holy Ghost, and prophesied," &c. *Ch. ii.* vers. 25, 26: "And behold, there was a man in Jerusalem, whose name was Simeon : and the same

man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple." *Mark*, ch. xii. ver. 36: "David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." The Evangelist Matthew employs a similar expression, ch. xxii. 43: "How then doth David in spirit call him Lord?" *Luke*, ch. iv. ver. 1: "And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness." It must not, therefore, be supposed, that the manifestation of this holy attribute of God is peculiar to the Christian dispensation. We find in the Scriptures the term "God" applied figuratively in a finite sense to Christ, and to some other superiors, as I have already noticed in page 164: a circumstance which may possibly have tended to confirm such as are rendered, from their early impressions, partial to the doctrine of the Trinity, in their prepossessed notions of the deity of Jesus. But with respect to the Holy Ghost, I must confess my inability to find a single passage in the whole Scriptures, in which the Spirit is addressed as God, or as a person of God, so as to afford to believers of the Trinity an excuse for their profession of the Godhead of the Holy Ghost. The only authorities they quote to this effect that I have met with are as follow: *Acts*, ch. v. vers. 3, 4: "Peter said, Ananias, why hath Satan filled thine

heart to lie to the Holy Ghost ? Thou hast not lied unto men, but unto God." From which they conclude, He that lieth to the Holy Ghost lieth to God. *John*, ch. xv. ver. 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me." As to the first of these texts, I need only remark, that any sin or blasphemy against one of the attributes of God is of course reckoned a sin or blasphemy against God himself. But this admission amounts neither to a recognition of the self-existence of the attribute, nor of its identity with God. With respect to the mission of the Spirit of truth as a proof of its being a separate existence, and not merely an expression for the influence of God, the passage in question, if so taken, will thus run: "But when God is come, whom I (God) will send unto you from God, even God who proceedeth from God." Can there be an idea more polytheistical than what flows from these words ? Yet those that maintain this interpretation express their detestation of Polytheism. If with a view to soften the unreasonableness of this interpretation, they think themselves justified in having recourse to the term "mystery," they cannot, without injustice, accuse Hindoos, the believers of numerous Gods under one Godhead, of absurdity, when they plead mystery in defence of their Polytheism ; for, under the plea of mystery, every appearance of unreasonableness may be easily removed.

I find to my great surprise, that the plural form

of expression in the 26th verse of the first chapter of Genesis, "And God said, Let us make man in our image, after our likeness," has been quoted by some divines as tending to prove the doctrine of the Deity of the Holy Ghost, and that of the Son, with the deity of the Father of the Universe, commonly called the doctrine of the Trinity. It could scarcely be believed, if the fact were not too notorious, that such eminent scholars as some of those divines undoubtedly were, could be liable to such a mistake, as to rely on this verse as a ground of argument in support of the Trinity. It shews how easily prejudice in favour of an already acquired opinion gets the better of learning, and how successfully it darkens the sphere of truth. Were we even to disregard totally the idiom of the Hebrew, Arabic, and of almost all Asiatic languages, in which the plural number is often used for the singular, to express the respect due to the person denoted by the noun: and to understand the term, "our image" and "our likeness," found in the verse as conveying a plural meaning, the quotation would still by no means answer their purpose; for the verse in question would in that case imply a plurality of Gods, without determining whether their number was three or three hundred, and of course without specifying their persons. — No middle point in the unlimited series of number being determined, it would be almost necessary for the purpose of obtaining some fixed number, as implied by those terms, to adopt either two, the lowest degree of plurality in the first personal pronoun

both in Hebrew and Arabic, or to take the highest number of Gods with which human imagination has peopled the heavens. In the former case, the verse cited might countenance the doctrine of the duality of the Godhead entertained by Zirdusht and his followers, representing the God of goodness, and the God of evil, to have jointly created man, composed of a mixed nature of good and evil propensities; in the latter it would be consistent with the Hindoo system of religion; but there is nothing in the words, that can be with any justice construed as pointing to Trinity. These are not the only difficulties attending the interpretation of those terms: if they should be viewed in any other than a singular sense, they would involve contradiction with the very next verse: "So God created man in his own image;" in which the singular number is distinctly used: as in *Deut.* ch. iv. ver. 4: "The Lord our God is one Lord;" and also with the spirit of the whole of the New Testament.

To those who are tolerably versed in Hebrew and Arabic, (which is only a refined Hebrew,) it is a well known fact, that in the Jewish and Mohumudan Scriptures, as well as in common discourse, the plural form is often used in a singular sense, when the superiority of the subject of discourse is intended to be kept in view: this is sufficiently apparent from the following quotations taken both the Old Testament in Hebrew, and from the Qoran. *Exodus*, ch. xxi. ver. 4, in the original Hebrew Scripture **אִם אֲדֹנָיו יֵתֵן לוֹ אִשָּׁה** "If his masters (meaning his master) have given him a wife."

Ver. 6, Hebrew, וְהָבִיאוּ אֹדְנוֹ אֶל הָאֱלֹהִים "Then his masters (that is, his master) shall bring him unto the Judges." Verse 29th, וְאִם שׁוֹר נָגַח חוּמָּא מִתַּמֶּל שְׁלֶשֶׁם "But if the ox were wont to push with his horn in time past, and it has been testified to his owners" (that is, to his owner).—*Isaiah*, ch. vi. ver. 8, Hebrew, אֵת מִי אֶשְׁלַח וּמִי יֵלֵךְ לָנוּ "To whom shall I send? and who will go for us?" (that is, for me.)

So also in the Qoran, نَحْنُ اقْرَبُ مِنْ حَبْلِ الْوَرِيدِ "We are (meaning I am) nearer than the jugular vein." اَنَا خَلَقْنَاهُ بِقَدَرٍ "Surely we (meaning I) created every thing in proportion." In these two texts of the Qoran, God is represented to have spoken in the plural number, although Mohummud cannot be supposed to have employed a mode of expression which he could have supposed capable of being considered favourable to the Trinity.

But what are we to think of such reasoning as that which finds a confirmation of the doctrine of the Trinity in the thrice repeated term "holy," in verse 3, ch. vi. of *Isaiah*? Following this mode of argument, the repetitions of the term "Eli, Eli," or "My God, my God," by Jesus in his human nature, in *Matthew*, ch. xxvii. ver. 46, equally establishes the duality of the Godhead. So also the holy name of the Supreme Deity being composed of four letters, in the Hebrew, יְהוָה; in Greek, Θεός; in Latin, Deus; in Arabic, الله; and in Sanscrit, इह, clearly denotes the quadrality of the Godhead!! But these and all similar modes of argument that

have been resorted to are worthy of notice only as they serve to exhibit the extraordinary force of prejudice and superstition.

The most extraordinary circumstance is, that some should quote in support of the Trinity the following sentence: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" representing it as the 7th verse, ch. v. of the first epistle of John. This is supposed to have been at first composed as a paraphrase upon what stands as ver. 8 of the same chapter," ("and there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one,") and met with approbation. It was, however, for a length of time known only in oral circulation; but was afterwards placed in the margin of some editions, and at last introduced into the text, most probably in the fifteenth century, as an original verse. From that time it has been the common practice to insert this verse amongst those which are collected in support of the Trinitarian doctrine. It may have served in this way to confirm and strengthen prejudice, though few biblical critics ever attached the smallest value to it either way. This interpretation is so modern, and so obvious, that several Trinitarian Editors and Commentators of the Bible, such as Griesbach and Michaelis, (who never allowed their zeal for their sect to overcome the prudence and candour with which they were endowed,) have omitted to insert it in their late works on the New Testament; knowing, perhaps, that such an

interpolation, so far from strengthening the doctrine they maintain, has excited great doubts as to the accuracy of other passages generally relied upon for its support.

We have already, I trust, seen distinctly that none of the lessons taught by Christ to his disciples teach us to believe in him as God ; but as most Trinitarian authors assert that this doctrine was fully revealed by his Apostles speaking under the inspiration of the Holy Ghost, it may be worth while to examine whether it be included by them amongst the doctrines of the Christian religion. This question may be immediately determined by referring to the history of the Acts of the Apostles ; for if the doctrine of the Trinity had been considered by them as an essential part of what they were commanded to teach, we should certainly find it insisted upon in the discourses they addressed to their converts. But we shall look in vain for any expression amongst those reported by Luke, that indicates the profession of such a belief by the Apostles themselves ; far less that they exacted an acknowledgment of its truth, from those whom they admitted by the rite of Baptism into the faith of Christianity.

*Acts*, ch. ii. ver. 22 : "Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know ;" 32 : "This Jesus hath God raised up, whereof we all are witnesses." 36 : "Therefore let all the house of Israel know as-

surely, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Ch. iii. vers. 22 and 23: "For Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." Ch. iv. ver. 12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Vers. 26, 27: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed," &c. Ch. v. ver. 31: "Him has God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Ch. vii. ver. 56: "And said, behold I see the heavens opened, and the Son of Man standing on the right hand of God." Ch. viii. vers. 37, 38: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Ch. x. ver. 38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Ver. 42: "And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick

and dead." Ch. xiii. ver. 38: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Ch. xvii. ver. 3: "Opening and alleging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ."

Thus we find the Apostles never hesitated to hazard their lives by declaring before the Jews, that their master was a Prophet, the expected Messiah, the Son of the living God; which was equally offensive to their countrymen, as if they had called him God himself; yet in none of the Sermons do we ever find them representing him as the true God. In the same manner, Jesus himself never assumed that character to himself, although he repeatedly avowed that he was the Messiah, the Son of God, whereby he knew that, according to their law, he would draw the penalty of death upon himself. As to the nature of those doctrines of Christianity deemed essential in the earliest times, I shall content myself with making a few extracts from the Ecclesiastical History of Mosheim, a celebrated author among Trinitarians, which will prove that the doctrine of the Trinity, so zealously maintained as fundamental by the generality of modern Christians, made not its appearance as an essential, or even a secondary article of Christian faith, until the commencement of the fourth century; and then it was introduced after long and violent discussions by the majority of an assembly, who were supported by the authority of a monarch. Mosheim, Vol. I.

p. 100 : "Nor in this first century was the distinction made between Christians of a more or less perfect order which took place afterwards : whoever acknowledged Christ as the Saviour of mankind, and made solemn profession of his confidence in him, was immediately baptized, and received into the Church." P. 411 : "Soon after its commencement, even in the year 317, a new contention arose in Egypt, upon a subject of much higher importance, and with consequences of a yet more pernicious nature ; the subject of this fatal controversy, which kindled such deplorable division throughout the Christian world, was the doctrine of three persons of the Godhead ; a doctrine which in the three preceding centuries had happily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas. The Church indeed had frequently decided against the Sabellians and others, that there was a real difference between the Father and the Son, and that the Holy Ghost was distinct from them both ; or, as we commonly speak, that three distinct persons exist in the Deity ; but the mutual relation of these persons to each other, and the nature of the distinction that subsists between them, are matters that hitherto were neither disputed nor explained, with respect to which the Church had consequently observed a profound silence :—nothing was declared to the faith of Christians in this matter, nor were there any modes of expression prescribed as requisite to be used in speaking of the mystery. Hence it happened, that the Christian doctors en-

tertaind different sentiments upon this subject without giving the least offence, and discoursed variously concerning the distinction between Father, Son, and the Holy Ghost, each one following his respective opinion with the utmost liberty." On this quotation I beg leave to remark, that if, in the first and purest ages of Christianity, the followers of Christ entertained such different opinions on the subject of the distinction between Father, Son, and Holy Spirit, without incurring the charge of heresy and heterodoxy, and without even breaking the tie of Christian affection towards each other, it is a melancholy contrast that the same freedom of opinion on this subject is not now allowed, nor the same mutual forbearance maintained amongst those who call themselves Christians. Mosheim, p. 412: "In an assembly of Presbyters of Alexandria, the Bishop of that city, whose name was Alexander, expressed his sentiments on this head with a high degree of freedom and confidence, and maintained, among other things, that the Son was not only of the same eminence and dignity, but also of the same essence with the Father: this assertion was opposed by Arius, one of the Presbyters, a man of a subtile turn, and remarkable for his eloquence." Page 414: "The Emperor Constantine, looking upon the subject of this controversy as a matter of small importance, and as little connected with the fundamental and essential doctrines of religion, contented himself at first with addressing a letter to the contending parties, in which he admonished them to put an end to their disputes; but when the

Prince saw that his admonitions were without effect, and that troubles and commotions, which the passions of men too often mingle with religious disputes, were spreading and increasing daily throughout the empire, he assembled at length, in the year 325, the famous Council of Nice, in Bithynia, wherein the deputies of the Church Universal were summoned to put an end to this controversy. In this general council, after many keen debates and violent efforts of the two parties, the doctrine of Arius was condemned; Christ declared consubstantial or of the same essence with the Father; the vanquished Presbyter banished among the Illyrians, and his followers compelled to give their assent to the creed or confession of faith which was composed by this council." //It must not escape the notice of my readers, that so late as the year 314, the doctrine of the Son being of the same nature with the Father was supposed to be a matter of small importance, and little connected with the fundamental and essential doctrines of religion.//

// The reason for the majority being in favour of the three persons of the Godhead at the Council of Nice may be easily accounted for, as I noticed before. More than nine tenths of the Christians of that age, including the emperor and princes, were Gentile converts, to whom the idea of a plurality of Gods was most familiar and acceptable, and to whose reason as well as practice the worship of a deity in the human shape was perfectly consonant, as appears from the following quotation, as well as

from the Roman and Grecian histories.// Mosheim, Vol. I. p. 25: "The deities of almost all nations were either ancient heroes renowned for noble exploits and worthy deeds, or kings and generals who had founded empires, or women become illustrious by remarkable actions or useful inventions: the merit of these distinguished and eminent persons, contemplated by their posterity with an enthusiastic gratitude, was the reason of their being exalted to celestial honours." We find also in the Acts of the Apostles, Paul declared to be God by the people of Melita, and both Paul and Barnabas regarded as gods by the inhabitants of Lystra; and the Saviour was ranked in the number of false gods even by professed Heathens. *Acts*, ch. xxviii. ver. 6: "Howbeit, they looked when he (Paul) should have swollen or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said he was a God." Ch. xiv. ver. 11: "The gods are come down to us in the likeness of men." Mosheim, Vol. I. p. 65: "Many who were not willing to adopt the whole of the doctrines of Christianity were nevertheless, as appears from undoubted records, so struck with the account of his life and actions, and so charmed with the sublime purity of his precepts, that they numbered him (Jesus) among the greatest heroes, nay even among the gods themselves." Page 66: "So illustrious was the fame of Christ's power grown after his resurrection from the dead, and the miraculous gifts shed from on high upon his apostles, that the Emperor Tiberius is said to have pro-

posed his being enrolled among the gods of Rome, which the opposition of the Senate hindered from taking effect.” // If some of the Heathens from the nature of their superstitions could rank Jesus among their false gods, it is no wonder if others, when nominally converted to Christianity, should have placed him on an equality with the true God, and should have passed a decree, constituting him one of the persons of the Godhead. These facts coincide entirely with my own firm persuasion of the impossibility, that a doctrine so inconsistent with the evidence of the senses as that of three persons in one being, should ever gain the sincere assent of any one, into whose mind it has not been instilled in early education. Early impressions alone can induce a Christian to believe that three are one, and one is three; just as by the same means a Hindoo is made to believe that millions are one, and one is millions; and to imagine that an inanimate idol is a living substance, and capable of assuming various forms. As I have sought to attain the truths of Christianity from the words of the author of this religion, and from the undisputed instructions of his holy apostles, and not from a parent or tutor, I cannot help refusing my assent to any doctrine which I do not find scriptural. //

Before concluding, I beg to revert to one or two arguments respecting the nature of Jesus Christ, which have been already partly touched upon. It is maintained that his nature was double, being divine as Son of God, and human as Son of Man—that in the former capacity he performed mira-

cles and exercised authority over the wind and the sea, and as man was subject to, and experienced human feelings—joy and sorrow, pleasure and pain. Is it possible to consider a being in the human shape, acting daily in a manner required by the nature of the human race as the invisible God, above mortality and all the feelings of mortal beings, from a mere figurative application of the terms “Son of God” or “God” to him, and from the circumstance of his performing wonderful works contrary to the usual course of nature? If so, what can prevent one from esteeming Moses and others, as possessed of both divine and human nature? since Moses, likewise, is called God distinctly. (*Exodus*, ch. vii. ver. 1: “I have made thee a God to Pharaoh;”) and he is also called man, (“wherewith Moses, the man of God, blessed Israel,” *Deut.* ch. xxiii. ver. 1;) and consequently it may be alleged, that in his divine capacity, Moses performed miracles, and commanded the heavens and the earth, (“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth,” *Deut.* ch. xxxii. ver. 1; “For it (the word of Moses) is not a vain thing for you, because *it is your life*,” ver. 47;) and that in his human capacity, he suffered death and other miseries. Neither Jesus nor Moses ever declared, “I say so, and perform this as God; and I say so, and perform that as man.” If we give so great a latitude to the modes of reasoning employed to justify the idea of one being possessed of two sorts of consciousness, as God and man; two sorts of

minds, divine and human ; and two sets of souls, eternal and perishable ; then we shall not only be at a loss to know what is rational and what is absurd, but shall find our senses and experience of little or no use to us. The mode of interpreting the Scriptures which is universally adopted is this, that when two terms, seemingly contradictory, are applied to one person, then that which is most consistent with reason and with the context, should be taken in a literal, and the other in a figurative sense. Thus God is declared to be immaterial, and yet to have hands, eyes, &c. The latter expressions taken literally, being inconsistent with reason, and with other passages of the Scriptures, are understood as metaphorically implying his power and knowledge, while the former is interpreted in its strict and literal sense : in like manner the term " Lord God," &c., applied to any other than the Supreme Being, must be figuratively understood. Were any one, in defiance of this general mode of interpretation, to insist that the term " God," applied to Jesus, should be taken in its literal sense, and that, consequently, Jesus should be actually considered God in the human shape, he would not only acknowledge the same intimate connexion of matter with God, that exists between matter and the human soul, but also would necessarily justify the application of such phrases as " Mother of God " to the Virgin Mary, and " Brother of God " to James and others, which are highly derogatory to the character of the Supreme Author of the universe ; and it is the use of phrases similar to

these which has rendered the religion of the Hindoos so grossly absurd and contemptible. To admit that all things, whether possible or impossible to our understanding, are possible for God, is certainly favourable to the idea of a mixed nature of God and man, but at the same time would be highly detrimental both to religion and society ; for all sorts of positions and tales, however impossible they may be, might in that case be advanced and supported on the same plea.

I now conclude my reply, with noticing in a brief manner the modes of illustration that Trinitarians adopt both in conversation and in writing in support of the unity of the Godhead, in consistency with the distinction of three persons. 1st, That as the soul, will, and perception, though they are three things, yet are in fact one, so God the Father, God the Son, and God the Holy Ghost, though distinct persons, are to be esteemed as one. Admitting for a moment the propriety of this analogy, it serves to destroy totally their position, as to the three existences of the Godhead being distinct substances ; for, according to the established system of theology, the soul is believed to be the substance, and will and perception its properties, which have no distinct existence ; in the same manner as weight and locality are the properties of matter, without having existence as separate substances. If this analogy, then, were to hold good, the Father would be acknowledged as a separate existence like the soul, but the Son and the Holy Spirit must be considered his attributes, as will and perception are of

the soul: a doctrine which resembles that of the heretic Sabellius and the early Egyptian Christians.

It is therefore necessary, that, in endeavouring to prove the reasonableness of the idea respecting the unity of three distinct substances of the Godhead, from comparison between them and the soul, and its will and perception, they should establish first that the soul, will, and perception, are three substances, and that they are at the same time one; and then should draw such an analogy, shewing the possibility of the position which they assume.

2ndly, That as notwithstanding the distinct existence of the sun, his rays of light and his rays of heat, they are considered as one; so God the Father, God the Son, and God the Holy Ghost, though separate substances, are one. Were we to admit the separate existence of heat, a point still disputed among philosophers, it would serve as an analogy so far as these three distinct substances, though different in nature, are connected together; but by no means would answer the purpose of illustrating their position, that these distinct persons are one in nature and essence; for the sun is acknowledged to be a compact body; rays of light are fluid substances subject to absorption, and frequently found emanating from other bodies, as well as the sun; and heat, an existence of which the most remarkable property is its power of expanding other substances, is frequently unaccompanied by the rays of the sun. But it is universally acknowledged, that whatever argument tends to prove a distinction between substances, must necessarily

overturn their unity in essence and existence ; and therefore the unity in nature and essence which they assert to exist in the three persons of the Godhead not being found in the sun, light, and heat, the analogy attempted to be drawn must be abandoned. Again, it is advanced, that as a single substance possesses various qualities, and consequently is viewed differently ; so the Father, the Son, and the Holy Ghost, are in fact one God ; yet **||**the Deity in his capacity of Creator of the world, is called the Father, and in his capacity of Mediator is termed the Son, in which he is generally supposed inferior to the Father ; and in his office of sanctification is named the Holy Ghost, in which he is deemed inferior to both. I know not whether to consider such an argument as reasoning, or as a mockery of reason ; since it justifies us in believing, that one and the same being in one of his capacities is superior to himself, and again, in reference to another quality, is inferior to himself ; that he is in one case his own beloved Son, and then in another capacity is at the disposal of himself according to the entreaty of his Son.**||** This mode of arguing, after all, serves to deny the Trinity, which represents the Godhead as consisting of three distinct persons, and not as one person possessing different attributes, which it is the object of Trinitarians to prove. They allege the united state of the soul and the body as analogous to the union of the Father and Son ; but no one who believes in the separate existence of the soul, can for a moment suppose it to be of the same essence as the body ;

so that unless they admit the immateriality of the Father alone, and assert the materiality of the Son in his pre-existent state, this illustration also must be set aside.

Some allege, that as the Son of Man designates human nature, so the Son of God expresses the nature of God. Were we to admit the term "God" as a common noun, and not a proper name, and Godhead as a genus like mankind, &c., and that Jesus was actually begotten of the Deity, this mode of reasoning would stand good; but Godhead must in this case be brought to a level with other genera, capable of performing animal functions, &c.

Some represent God as a compound substance, consisting of three parts, the Father, the Son, and the Holy Spirit, a representation in support of which they can offer no scriptural authority. I would, however, wish to know, whether these parts (Father, Son and Spirit) are of the same nature and existence, or each possessed of a different nature or essence. In the former case, there would be a total impossibility of composition; for composition absolutely requires articles or parts of different identity and essence; nothing being capable of composition with itself. Besides, the idea of such a compound substance is inconsistent with that distinct personality of Father, Son, and Spirit, which they maintain.—In the latter case, (that is, the Father, the Son, and the Holy Spirit being of different natures,) a composition of these three parts is not impossible; but it destroys the opinion which

they entertain respecting the Father, and the Son, and the Holy Spirit, being of the same nature and essence, and of course implies, that the Godhead is liable to divisibility.

The argument so adduced by them would include in reality a denial of the epithet God to each part of the Godhead ; for no portion of an existence, either ideal or perceptible in a true sense, can be called the existence itself ; as it is one of the first axioms of abstract truth, that a part is less than the whole ; but we find in the Scriptures the Father constantly called God in the strict and full signification of the term. *John*, ch. xvii. ver. 3 : " This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." *1 Cor.* ch. xv. ver. 24 : " Then cometh the end, when he shall have delivered up the kingdom to God, even the Father." *1 Cor.* ch. viii. ver. 6 : " To us there is but one God, the Father." *Ephesians*, ch. iv. vers. 5, 6 : " One Lord, one faith, one baptism ; one God and Father of all, who is above all, and through all, and in you all."

Another argument which has great weight with that sect is, that unless Jesus is God and man, he cannot be considered as qualified to perform the office of mediator between God and man ; because it is only by this compound character that he intercedes for guilty creatures with their offended God. This mode of reasoning is most evidently opposed to common sense, as well as to the Scriptures ; though their zeal in support of the Trinity has not permitted them to see it. I say, opposed

to common sense ; because we observe, that when any one feels angry with, and inclined to punish one of a herd of cattle which may have trespassed on his grounds, or when a rider wishes to chastise his horse on account of its viciousness, it is his friend or neighbour generally who intercedes in its behalf, and is successful in procuring mercy to the offending animal, in his simple nature, without assuming in addition that of the creature in whose behalf he intercedes.—I say, opposed to scripture ; because we find in the sacred writings, that Abraham, Moses, and other Prophets, stood mediators, and interceded successfully in behalf of an offending people with their offended God ; but none of them possessed the double nature of God and man. *Numb.* ch. xi. vers. 1, 2 : “ When the people complained, it displeased the Lord ; and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses ; and when Moses prayed unto the Lord, the fire was quenched.” Ch. xiv. vers. 19, 20, Moses prayed to the Lord, “ Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even until now. And the Lord said, I have pardoned them according to thy word.” Ch. xxi. ver. 7 : “ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee : pray unto the Lord that he take away the serpents from us. And Moses prayed for the people.”

*Exod.* ch. xxxii. ver. 30 : " And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin, and now I will go up unto the Lord, peradventure I shall make an atonement for your sins." *Gen.* ch. xviii. ver. 32 : " And he (Abraham) said, O let not the Lord be angry, and I will speak yet but this once,—peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." I find several others performing the office of mediator and intercessor in common with Jesus, as I noticed before ; and indeed this seems to have been an office common to all Prophets : but none of them is supposed to have been clothed with Godhead and manhood in union. *Jeremiah*, ch. xxvii. ver. 18 : " But if they be Prophets, and if the word of the Lord be with them, let them now make intercession to the Lord of Hosts," &c. *Deut.* ch. v. ver. 5 : " I (Moses) stood between the Lord and you at that time, to shew you the word of the Lord." I regret very much that a sect generally so enlightened, should, on the one hand, have supposed the divine and human natures to be so diametrically opposed to each other, that it is morally impossible for God even to accept intercession from a mere human being in behalf of the human race, and, on the other hand, should have advanced that the Deity joined to his own nature that of man, and was made flesh, possessing all the members and exercising all the functions of man—propositions which are morally inconsistent with each other.

To avoid the supposed dishonour attached to the

appointment of a mediator less than divine, the Deity is declared by them to have assumed the human shape, and to have subjected himself to the feelings and inclinations natural to the human species ; which is not only inconsistent with the immutable nature of God, but highly derogatory to the honour and glory which we are taught to ascribe to him. //

Other arguments of the same nature are frequently advanced, but they are altogether much fewer in number, and far less convincing, than those which are commonly brought forward by Hindoos to support their Polytheism. Since, then, in evincing the truth and excellence of the Precepts of Jesus, there is no need of the aid of metaphysical arguments, and since, as a last resource, they do not depend for their support on the ground of mystery, the Compiler has, in the discharge of his duty towards his countrymen, properly introduced them as a Guide to Peace and Happiness.

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## APPENDIX.

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### No. I.

#### *On the Quotations from the Old Testament contained in the New.*

IT cannot have escaped the notice of attentive readers of the Scriptures, that the bare quotations in the New Testament from the Old, when unaccompanied with their respective contexts, are liable to be misunderstood. Those who are not well versed in the sacred writings, finding in those references such phrases as apparently corroborate their already acquired opinions, not only lay stress upon them, in support of the sentiments generally adopted, but even lead others very often, though unintentionally, into great errors.

Thus *Matthew* ii. 15 : “ Out of Egypt have I called my Son.” The Evangelist refers to chapter xi. ver. 1, of *Hosea*; which, though really applied to Israel, represented there as the Son of God, is used by the apostle in reference to the Saviour, in consideration of a near resemblance between their circumstances in this instance : both Israel and Jesus were carried into Egypt, and recalled from thence, and both were denominated in the Scriptures the “ Son of God.” The passage of *Hosea* thus runs, from chapter xi. vers. 1st to the 3d : “ When Israel was a child, then I loved him, and called my Son out of Egypt.

As they called them, so they went from them : they sacrificed unto Baalim, and burnt incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them." In which Israel, who is represented as a child of God, is declared to have sacrificed to Baalim, and to have burnt incense to graven images—circumstances which cannot justly be ascribed to the Saviour.

With a view, therefore, to remove the possibility of such errors, and to convince my readers that all the references in the New Testament, with their contexts, manifest the unity of God and natural inferiority of the Messiah to the Father of the universe, I have endeavoured to arrange them methodically, beginning with such quotations as were made by Jesus himself, agreeably to the proposal of the Reverend Editor.

*Quotations by Jesus himself, exactly agreeing with  
the Hebrew.*

*Matthew* iv. 4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God:" the same in *Luke* iv. 4, compared with *Deut.* viii. 3: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live."

*Matthew* iv. 7: "Thou shalt not tempt the Lord thy God"—compared with *Deut.* vi. 16, 17: "Ye shall not tempt the Lord your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee."

*Matthew* ix. 13: "But go ye and learn what that meaneth, I will have mercy, and not sacrifice"—com-

pared with *Hosea* vi. 5, 6: "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

*Matthew* xix. 19, xxii. 39: "Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself"—compared with *Exodus* xx. 12: "Honour thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee"—and *Levit.* xix. 18: "Thou shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the Lord."

*Matthew* xxi. 42: "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes;" the same in *Mark* xii. 10, *Luke* xx. 17, compared with *Ps.* cxviii. 22, 23: "I (says David) will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvellous in our eyes." To decide whether this passage is principally applied to David, and in the way of accommodation to Jesus, or originally to Jesus himself, is entirely left to the discretion of my readers; but it is evident, in either case, that it is God that has raised the stone so rejected.

*Matthew* xxii. 44: "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool;" the same in *Mark* xii. 36, *Luke* xx. 42, compared with *Psalms* cx. 1, 2: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." This passage is simply applied to the Messiah, manifesting that the victory gained by him over his enemies was entirely owing to the influence of God.

*John* x. 35: "Ye are gods"—compared with *Psalms* lxxxii. 1, 6, 7: "God standeth in the congregation of the mighty; he judgeth among the gods. I have said, Ye are gods, and all of you are children of the Most High: but ye shall die like men, and fall like one of the princes;" wherein Jesus shews from this quotation, that the term God is figuratively applicable in the Scriptures to creatures of a superior nature.

*Quotations made by Jesus himself, nearly agreeing  
with the Hebrew.*

*Matthew* iv. 10: "Thou shalt worship the Lord thy God, and him only shalt thou serve"—compared with *Deut.* vi. 13: "Thou shalt fear the Lord thy God, and serve him, and shalt swear by him."

*Matthew* xiii. 14: "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive"—compared with *Isaiah* vi. 9, and its context, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, (Isaiah,) Here am I, send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." This censure has original reference to the conduct of the people to whom Isaiah was sent, but it is applied by Jesus in an accommodated sense to that of the Jews of his time.

*Matthew* xix. 5: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh"—compared with *Genesis* ii. 23: "And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman; because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

*Matthew* xix. 18, 19: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal,

Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself"—compared with *Exodus* xx. 12—16: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour."

*Matthew* xxii. 32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob"—compared with *Exodus* iii. 6: "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

*Matthew* xxii. 37: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind:" the same in *Mark* xii. 30, *Luke* x. 27, compared with *Deut.* vi. 5: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

*Matthew* xxvi. 31: "Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad"—compared with *Zechariah* xiii. 7: "Awake, O sword, against my Shepherd, and against the man that is my fellow,\* saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."

Verse 7, either was originally applied to Agrippa, (אגריפה) the last king of the Jews, whose subjects were scattered after he had been smitten with the sword, and

\* The word עמית found in the original Hebrew Scripture, signifies one that lives near another; therefore the word "fellow" in the English translation is not altogether correct, as justly observed by Archbishop Newcome.

in an accommodated sense is applied by Jesus to himself, whose disciples were in like manner dispersed, while he was suffering afflictions from his enemies—or is directly applicable to Jesus; but in both cases his total subordination and submission to the Father of the universe is too obvious to be disputed.

*John vi. 45:* "It is written in the Prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me"—compared with *Isaiah liv. 13:* "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

*John xiii. 18:* "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heels against me"—compared with *Psalms xli. 9:* "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me," is immediately applicable to David and his friend Ahithophel, who betrayed him; and, secondarily, to Jesus, and Judas, his traitorous apostle.

*John xv. 25:* "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause"—compared with *Psalms cix. 2, 3:* "They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause." Verse 3rd was originally applied to David and his enemies, and in an accommodated sense to Jesus and the Jews of his day.

*Quotation made by Jesus himself, agreeing with the Hebrew in sense, but not in words.*

*Matthew xxi. 16:* "Out of the mouth of babes and sucklings thou hast perfected praise"—compared with *Psalms viii. 2,* and its preceding verse: "Out of the mouth

of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger."

*Quotation taken from combined Passages of Scripture.*

*Matthew* xxi. 13: "And said unto them, It is written, My house shall be called the house of prayer: but you have made it a den of thieves"—compared with *Isaiah* lvi. 17: "For mine house shall be called the house of prayer for all people." *Ch.* vii. 11: "Is this house which is called by my name become a den of robbers in your eyes?"

*Quotation differing from the Hebrew, but agreeing with the Septuagint.*

*Matthew* xv. 7—9: "Ye hypocrites, well did *Esaias* prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men"—compared with *Isaiah* xxix. 13, which in the Septuagint corresponds exactly with the Gospel, but which in verse 9 differs from the original Hebrew, thus translated in the common version: "And their fear toward me is taught by the precepts of men."

*Quotations in which there is reason to suspect a different reading in Hebrew, or that the Apostles understood the words in a sense different from that expressed in our Lexicons.*

*Matthew* xi. 10: "This is he of whom it is written, Behold, I send my messenger *before thy face*, who shall prepare thy way before *thee*"—compared with *Malachi* iii. 1: "Behold I *will* send my messenger, and he shall

prepare the way before me." *Matthew* xxvi. 31: "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad"—compared with *Zechariah* xiii. 7, "Smite the Shepherd, and the sheep shall be scattered."

*Luke* iv. 8: "Thou shalt *worship* the Lord thy God, and him only shalt thou serve"—compared with *Deut.* vi. 13: "Thou shalt *fear* the Lord thy God, and serve him."

*Quotations slightly varying from the Septuagint.*

*Luke* iv. 18, 19: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and *recovering of sight to the blind*; to set at liberty them that are bruised; to preach the acceptable year of the Lord"—compared with *Isaiah* lxi. 1, 2: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Now I beg the attention of my readers to these quotations ascribed to Jesus himself, and appeal to them, whether he assumed in any of these references the character of the Deity, or even equality with him. I am certain that they will find nothing of the kind: Jesus declared himself in these instances entirely subordinate to the Almighty God, and subject to his authority, and frequently compared himself to David or some of the other Prophets.

## No. II.

*On the References made to the Old Testament in  
Support of the Deity of Jesus.*

TRINITARIAN Divines quote *John* i. 14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," as a reference to *Isaiah* ix. 6: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace,"—though the Evangelist John *made no allusion* to this passage of *Isaiah* in the verse in question. The passage of *Isaiah* thus referred to was applied to *Hezekiah*, the son of Ahaz, figuratively designated as the son of the virgin, the daughter of Zion, to wit, Jerusalem, foretold by the Prophet as the deliverer of the city from the hands of its enemies, though its utter destruction was then threatened by the kings of Syria and Israel. The words "a virgin," according to the English translation, are "the virgin," both in the original Hebrew and in the Greek of the Gospel of *Matthew*, as well as in the Septuagint. But unless Ahaz was aware of the allusion of the Prophet, the use of the definite article in this passage must be quite inexplicable; and no one will contend for a moment, that it was given to that wicked king to understand that the mother of Christ was the virgin alluded to; what, then, could Ahaz have comprehended by the expression "the

virgin"? On referring to 2 *Kings* xix. 21, we find the same Prophet make use of the very expression, where he informs the king, *Hezekiah*, of the denunciation of God against Sennacherib, the blasphemous king of Assyria, who was at that time besieging Jerusalem. "This is the word that the Lord hath spoken concerning him; *The virgin*, the daughter of Zion, hath despised thee, and laughed thee to scorn."—It is impossible to conceive that these words, expressly spoken of the king of Assyria, bear any allusion to the virgin, the mother of Christ; and it illustrates clearly the otherwise obscure expression of the Prophet addressed to Ahaz, when he foretold to him the happy reign of his successor Hezekiah. In *Isaiah* x. 32, "He (the king of Assyria) shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem," the epithet "the daughter of Zion," which in the last passage was used as synonymous with "the virgin," here signifies Jerusalem itself, in which sense it was commonly used in the figurative language of the Prophet, and no doubt well understood by Ahaz: for we find the same words in many other passages used to signify either a city or the people of a city. *Isaiah* xxiii. 12: "And he said, Thou shalt no more rejoice, O thou oppressed *virgin*, daughter of Zion." Ch. xlvii. 1: "Come down, and sit in the dust, O *virgin* daughter of Babylon."—*Jeremiah* xiv. 17: "Therefore thou shalt say this word unto them: Let mine eyes run down with tears night and day, and let them not cease; for the *virgin* daughter of my people is broken with a great breach." Ch. xviii. 13: "Therefore thus saith the Lord; Ask ye now among the Heathen, who hath heard such things; the *virgin* of Israel hath done a very horrible thing." Ch. xxxi. 4: "Again I will build thee, and thou shalt be built, O *virgin* of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Ver. 13: "Then shall the *virgin* rejoice in the dance," &c. Ver. 21: "Set thee up

waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest; turn again, O *virgin* of Israel, turn again to these thy cities." *Lam.* i. 15: "The Lord hath trodden the *virgin*, the daughter of Judah, as in a wine-press." *Ch.* ii. 13: "What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what thing shall I liken to thee, O *virgin* daughter of Zion? for thy breach is great like the sea; who can heal thee?" *Amos* v. 2: "The *virgin* of Israel is fallen, she shall no more rise; she is forsaken upon her land; there is none to raise her up."

To shew that the passages in question, as well as all that is foretold in this and the succeeding chapters, refer to the reign of Hezekiah, nothing more than a comparison of them with the records of that reign is requisite. I shall therefore lay before my readers all those verses in these chapters that are commonly referred to by Trinitarians as alluding to the coming of Christ, with their contexts, together with such parts of the history of the reign of Hezekiah as appear to me to be clearly indicated by those passages.

*Isaiah* vii. 1: "And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. 2. And it was told the house of David, saying, Syria is confederate against Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. 3. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; 4. And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted, for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of

Remaliah. 5. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, 6. Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: 7. Thus saith the Lord God, It shall not stand, neither shall it come to pass. 8. For the head of Syria is Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. 9. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. 10. Moreover, the Lord spake again unto Ahaz, saying, 11. Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. 12. But Ahaz said, I will not ask, neither will I tempt the Lord. 13. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? 14. Therefore the Lord himself shall give you a sign; behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel. 15. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. 16. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. 17. The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria."

Chap. viii. 5: "The Lord spake also unto me again, saying, 6. Forasmuch as this people refuseth the waters of Shiloah, that go softly, and rejoice in Rezin and Remaliah's son; 7. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks; 8. And he shall pass through Judah; he shall

overflow and go over,—he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.”

Ch. ix. 1: “Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan in Galilee of the nations. 2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. 3. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. 4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. 5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7. Of the increase of his government and peace there shall be no end,\* upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this.”

\* Those that are at all versed in scriptural language will attach no weight to the terms “no end” and “for ever,” found in ch. v. 7; for the former often signifies plenteousness, and the latter long, but not eternal duration. Vide Eccles. iv. 16: “There is no end of all the people, even of all that have been before them.” Isaiah ii. 7: “Neither is there any end of their treasure, neither is there any end of their chariots.” Nahum ii. 9: “There is none end of their store.” Ch. iii. 3: “And there is none end of their corpses.” Psalm cxlv. 2, 9: “I will praise thy name for *ever and ever*.” Deut. xv. 17: “And he shall be thy servant *for ever*.”

Ch. x. 5: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. 6. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7. Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations, not a few. 8. For he saith, Are not my princes altogether Kings? 9. Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?\*" 10. As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; 11. Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? 12. Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks."—16. "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. 17. And the light of Israel shall be for a fire, and his *Holy One* for a flame: and it shall burn and devour his thorns and briers in one day."—24. "Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. 25. For yet a very little while, and the indignation shall cease, and mine anger, in their destruction." 27.† "And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder,

\* Compare vers. 9—11, with the historical relation of the vain boastings of the Assyrian, narrated in 2 Kings xviii. 33—35.

† Compare with 2 Kings xvi. 7, "So Ahaz sent messengers to Tiglath-pileser, King of Assyria, saying, I am thy servant and thy son," &c.; and ch. xviii. 7, as above.

and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing."

2 *Kings* xviii. 1: "Now it came to pass in the third year of Hoshea son of Elah, king of Israel, that Hezekiah the son of Ahaz, king of Judah began to reign. 2. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also was Abi, the daughter of Zachariah. 3. And he did that which was right in the sight of the Lord, according to all that David his father did. 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. 5. He trusted in the Lord God of Israel; so that *after him* was none like him among all the kings of Judah, nor any that were *before him*. 6. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. 7. And the Lord was with him: and he prospered withersoever he went forth: and he rebelled against the King of Assyria and served him not. 8. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city."—17. "And the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish to king Hezekiah, with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the potter's field."—28. "Then Rab-shakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: 29. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: 30. Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king

of Assyria. 31. Hearken not unto Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern: 32. Until I come and take you away to a land like your own land; a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live and not die: and hearken not unto Hezekiah when he persuadeth you, saying, The Lord will deliver us. 33. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 34. Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? 35. Who are they among all the gods of the countries that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?"

Chap. xix. 15: "And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. 16. Bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God." 19, "Now therefore, O Lord our God, I beseech thee save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. 20. Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria, I have heard. 21. This is the word that the Lord hath spoken concerning him; *The virgin, the daughter of Zion*, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy

voice, and lifted up thine eyes on high? even against the Holy One of Israel. 23. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.”—27. “But I know thy abode, and thy going out and thy coming in, and thy rage against me. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.” 32. “Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it. 33. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. 34. For I will defend this city, to save it, for mine own sake, and for my servant David’s sake. 35. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. 36. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Ninevah. 37. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.”

2 Chron. xxx. 24: “For Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves. 25. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the

strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. 26. So there was great joy in Jerusalem; for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem. 27. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven."

Chap. xxxi. 20: "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. 21. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Chap. xxxii. 23: "And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah, king of Judah, so that he was magnified in the sight of all nations from thenceforth." 33. "And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead."

If, as is declared by Trinitarians, the child promised in ch. vii. 14, be the same that is alluded to in ch. ix. 6, and ch. x. 17, it is quite evident from the context, that he was to be the deliverer of the Jews from the hands of the king of Assyria, and was to be distinguished by the excellence of his administration and the respect in which he was to be held by all the nations. Making allowance for the hyperbolical style of Eastern nations, nothing can more aptly apply as prophecy than these passages do to the reign of Hezekiah, as described in the above extracts from *Kings* and *Chronicles*. But what, it may be asked, had the birth of Christ to do with the destruction of the king of Assyria? or how could it be said that before he "knew to refuse the evil and choose the good," the land of Syria and of Israel should be deserted of their res-

pective kings, Rezin and Pekah, who were gathered to their fathers many years before his birth?

This illustrious son of Ahaz was not the only king among the select nation of God, that was honoured with such names as Hezekiah or "God my strength," and "Emmanuel" or "God with us;" and also with such epithets as "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." We find several other chiefs of that tribe that used to walk in the way of God, dignified in Scripture with epithets of a similar import. *Genesis xxxii. 28*: "And he said, Thy name shall be called no more Jacob, but Israel, (Prince of God:) for as a prince hast thou power with God and with men, and hast prevailed." *Psalms lxxxix. 18*: "For the Lord is our defence; and THE HOLY ONE of Israel is our king. 19. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. 20. I have found David my servant; with my holy oil have I anointed him:" 27. "Also I will make him MY FIRST BORN, higher than the kings of the earth."

As to the word "a virgin," found in the English translation, I request my readers to advert to the original Hebrew *עלמה* "the virgin," as well as to the Greek both of the Septuagint and the Gospel of *Matthew*, *ἡ παρθένα*, "the virgin," leaving it to them to judge, whether a translation which so entirely perverts the meaning preserved throughout, by men whom we cannot suspect of ignorance of the original language, must not have proceeded from a previous determination to apply the term "virgin," as found in the Prophet, to the mother of Christ, in order that the high titles applied to Hezekiah might in the most unqualified manner be understood of Jesus.

The Evangelist Matthew referred in his Gospel to *Isaiah vii. 14*, merely for the purpose of accommodation;

the son of Ahaz and the Saviour resembling each other, in each being the means, at different periods, though in different senses, of establishing the throne of the house of David. In the same manner he referred to *Hosea* xi. 1, in ch. ii. 15, of his Gospel, and in many other instances. How inconsistent is it that a sect, which maintains the omniscience and omnipotence of Jesus, should apply to him a passage, by which he is made subject to such a degree of ignorance, as not to be able at one period to distinguish between good and evil! (*Isaiah* vii. 16: "For before the child shall know to refuse the evil, and choose the good," &c.) Admitting that these quotations in *Isaiah* were originally applicable to Jesus, they cannot assist in proving the Deity of the Messiah; just as they fall short of proving the divinity of Hezekiah when applied to him:—for we find in the sacred writings the name of God, and even the term of Jehovah, the peculiar name of God, applied as an appellation to others, without establishing any argument for asserting the Deity of those to whom such names are given. *Jeremiah* xxxiii. 16: "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, JEHOVAH OUR RIGHTEOUSNESS." In the English version, the word Jehovah is rendered "Lord," in this and in other passages. *Exodus* xvii. 15: "And Moses built an altar, and called the name of it Jehovah-nissi, or 'JEHOVAH MY BANNER.'" It is fortunate that some sect has not hitherto arisen, maintaining the Deity of Jerusalem, or of the altar of Moses, from the authority of the passages just mentioned.

In the Epistle to the Hebrews, ch. i. 8, 9, reference is made to *Psalms* xlv. 6, 7: "Thy throne, O God, is for ever and ever, &c. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee," &c. I have frequently noticed that the term "God" in an inferior sense is often applied in the Scriptures to the Messiah and other distinguished persons; but it deserves

particularly to be noticed in this instance, that the Messiah, in whatever sense he is declared God, is in the very same sense described in ch. i. 9, ("God, thy God,") as *having a God superior to him*, and by whom he *was appointed* to the office of Messiah.

*Supposed application of the term "Jehovah" to Jesus in references made to the Old Testament.*

**Luke i. 16, 17 :** "And many of the children of Israel shall he (John the Baptist) turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord"—compared with **Isaiah xl. 3,** "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God:" and also in **Malachi iii. 1,** "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith Jehovah of Hosts." From this, it is concluded by Trinitarians, that because the Prophet John is described as the forerunner of Jehovah, and in the evangelist as the forerunner of Jesus, therefore Jesus must be Jehovah.

In reply to this, it may be simply observed, that we find in the Prophet distinct and separate mention of Jehovah and of the Messiah as the messenger of the covenant; John, therefore, ought to be considered as the forerunner of both, in the same manner as a commander, sent in advance to occupy a strong post in the country of the enemy, may be said to be preparing the way for the battles of his king or of the general whom the king places at the head of his army.

They also refer to **Isaiah vi. 5,** "For mine eyes have

seen the king, the Lord of hosts"—comparing it with *John* xii. 41: "These things said Isaiah, when he saw his glory, and spake of him." The passage in the evangelist is more correctly explained by referring to *John* viii. 56: "Your father Abraham rejoiced to see my day;" which cannot be understood of ocular vision, but prophetic anticipation; whereas the glory seen in the vision of Isaiah was that of God himself in the delivery of the commands given to the Prophet on that occasion.

1 *Corinth.* i. 30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness," &c., is compared with *Jeremiah* xxiii. 6, "He shall be called Jehovah our righteousness." In reply to which I only refer my reader again to the passage in *Jeremiah* xxxiii. 16, in which Jerusalem also is called "Jehovah our righteousness," and the phrase "*is made unto us of God*" found in the passage in question, and expressing the inferiority of Jesus to God; also 2 *Cor.* v. 21, "That we might be made the righteousness of God in him," where St. Paul says, that all Christians may be made the righteousness of God.

Mr. Brown, a celebrated Trinitarian Commentator, retains the common version of *Jeremiah* xxiii. 6, and applies it to Jesus, whom he supposes to be "Jehovah our righteousness." But in ch. xxxiii. 16, where the construction in the original Hebrew is precisely the same, he alters the version, and thus renders it in the margin, "he who shall call her is Jehovah our righteousness," instead of applying the phrase "Jehovah our righteousness" to Jerusalem, in the same manner as he had applied it to Jesus in the former passage.—I therefore deem it necessary to give the original Hebrew of both texts, and a verbal translation of them. The reader will judge how strongly the judgment of the learned Commentator was biassed in support of a favourite doctrine. *Jer.* xxiii. 6: בִּימֵי תוֹשֵׁעַ יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֵּן לְבַמָּוֶה זֶה שְׁמוֹ אֲשֶׁר יִקְרָאוּ יְהוָה צְדִקְתּוֹ "In his days shall be saved Judah, and Israel

shall dwell in safety: and this his name which (man) shall call him, Jehovah our righteousness." *Jer. xxxiii. 16:* **בַּיָּמִים הָהֵם תִּשְׁעַי יְהוּדָה וִירוּשָׁלַם תִּשְׁכֹּן לְבִטָּחָה זֶה** אשר יקרא לה ידוע צדקנו **“In those days shall be saved Judah, and Jerusalem shall dwell in safety: and this (name) which (man) shall call her, Jehovah our righteousness.”**

In altering the common translation of the latter passage, Mr. Brown first disregards the stop after **יקרא** that is, “shall call her;” which, by separating the two parts of the sentence, prevents Jehovah from being employed as the agent of the verb “shall call.” 2ndly, He entirely neglects the established mode of construction, by leaving **זֶה** or “this,” untranslated, and by omitting to point out the name by which Jerusalem should be called. 3rdly, He totally overlooks the idiom of the Hebrew, in which verbs are often employed unaccompanied with their agent, when no specific agent is intended, as appears from the following passages:—

*Gen. xxv. 26:* **וַאֲחֵרֵי כֵן יָצָא אַחִיו וִידָו אֶחָת בְּעֶקֶב עֵשָׂו** ויקרא שמו יעקב **“And after that came his brother out, and his hand took hold on Esau’s heel, and (man) called his name Jacob.”** *2 Sam. ii. 16:* **וַיִּחָזְקוּ אִישׁ בְּרֹאשׁ רֵעֵהוּ וַחֲרָבוּ** בצד רעהו ויפלו יחדו ויקרא למקום הזה חלקת הצרים אשר בנגבעון **“And they caught every one his fellow by the head, and thrust his sword in his fellow’s side; so they fell down together; wherefore (man) called that place Helkath Hazurim, which is in Gibeon.”** *Gen. xvi. 14:* **עַל כֵּן קָרָא לְבֵּאֵר בְּאֵר לַחֵי רֹאִי** **“Wherefore (man) called the well Beer-lahai-roi.”**

They again adduce *Isaiah xiv. 23:* **“Unto me (God) every knee shall bow, every tongue shall swear”**—compared with *Romans xiv. 10, 12:* **“But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall**

confess to God. So then every one of us shall give account of himself to God." Between the Prophet and the Apostle there is a perfect agreement in substance, since both declare that it is to God that every knee shall bow, and every tongue shall confess, through him before whose judgment-seat we shall all stand:—for at the same time both Jesus and his Apostles inform us, that we must stand before the judgment-seat of Christ, because the Father has committed the office of final judgment to him.—From this passage, they say, it appears that Jesus swore by himself, and that thereby he is proved to be God, according to the rule, that it is God only that can swear by himself. But how can they escape the context, which expressly informs us, that "the Lord," (Jehovah,) and not Jesus, swore in this manner? We must not, however, overlook what the Apostle says in his epistle to the *Philippians*, ch. ii. 9—11, where he declares, that at the name of Jesus every knee shall bow and every tongue shall confess; but neither must we forget, that Jesus is declared to have been exalted to these honours by God, and that the only confession required is, that he is Lord, which office confession of his dignity is to the glory of God the Father. 9. "Wherefore God also hath highly *exalted* him, and *given* him a name which is above every name; 10. That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; 11. And that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

Some have adopted a most extraordinary way of establishing the deity of Jesus. Any epithet or act, however common it may be, ascribed to God in the Sacred Writings, and also to Christ in the New Testament, is adduced by them as a proof of his deity; and I observe with the utmost surprise, that the prejudice of many Christians in favour of the doctrine of the Trinity induces them to lay stress upon such sophisms. For instance, *Isaiah* xliii. 3:

"For I am the Lord thy God, the Holy one of Israel, thy Saviour," compared with 2 *Peter* iii. 18: "Our Lord and Saviour Jesus Christ." The conclusion they draw from these passages is, that unless Jesus were God, he could not be a Saviour: but how futile this reasoning is will clearly appear from the following passages: *Nehemiah* ix. 27: "Thou gavest them saviours, who saved them." *Obad.* 27: "And saviours shall come upon Mount Zion." *2 Kings* xiii. 5: "And the Lord gave Israel a Saviour, so they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime." *Isaiah* xix. 19, 20: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and a witness unto the Lord of Hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them." If this argument possesses any force, then it would lead us to acknowledge the deity not only of Jesus, but that of those different individuals to whom the term "Saviours" or "Saviour" is applied in the above citations. The phrase in *Isaiah*, "Besides me there is no Saviour," is easily accounted for by considering, that all those who have been instrumental in effecting the deliverance of their fellow-creatures from evils of whatever nature, were dependent themselves upon God, and only instruments in his hands; and thus all appearance of inconsistency is removed.

Again, *Psalms* xxiii. 1: "Jehovah is my Shepherd"—compared with *John* x. 16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." In the former text, David declared God to be his shepherd or protector; in the latter, Jesus represents himself as the one shepherd of the one fold of Christians, some of whom were already attached to him, and others were afterwards to become converts: but Trinita-

rian writers thus conclude from these passages : If Christ be not one with Jehovah, he could not be called a Shepherd, and thus there would be two shepherds : but a little reflection on the following passages will convince every unbiassed person, that Moses is called a shepherd in like manner, and his followers a flock ; and that the term "Shepherd" is applied to others also, without conveying the idea of their unity with Jehovah. *Isaiah* lxiii. 11 : "Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock ?" *Ezekiel* xxxiv. 23, 24 : "And *I will set up one shepherd* over them, and he shall feed them, even *my servant David* ; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and *my servant David* a prince among them. I the Lord have spoken it." If they insist (though without any ground) upon interpreting the name David as put for Jesus, they must still attribute his shepherdship over his flock to divine commission, and must relinquish the idea of unity between God the employer, and the Messiah his *servant*. *Jeremiah* xxiii. 4 : "I will set up shepherds over them, which shall feed them : and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

*Psalms* lxxviii. 56 : "They tempted and provoked the most high God"—compared with 1 *Cor.* x. 9 : "Neither let us tempt Christ, as some of them also tempted." They thus conclude : The former passage declares the most high God to have been tempted by rebellious Israelites, and in the latter, Jesus is represented to have been the person tempted by some of them ; consequently Jesus is the most high God. How far cannot prejudice lead astray men of sense ! Is it not an insult to reason, to infer the deity of Jesus from the circumstance of his being, in common with God, tempted by Israel and others ? Are we not all, in common with Jesus, liable to be tempted both by men and by Satan ? *Hebrews* iv.

15: "For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points *tempted like as we are*, yet without sin." *Gen.* xxii. 1: "And it came to pass after these things, that God did tempt Abraham." Can the liability to temptation common to God, to Jesus, to Abraham, and to all mankind, be of any avail to prove the divinity and unity of these respective subjects of temptation?

We find Moses in common with God is spoken against by the rebellious Israelites. *Numb.* xxi. 5: "And the people (Israel) spoke against God, and against Moses." Are we to conclude upon this ground, that because God as well as Moses is declared to have been spoken against by Israel, that Moses therefore is God himself? In the same text quoted by them, we find the most high God provoked also—(they tempted and provoked the most high God)—so we find Moses and David provoked at different times. *Numbers* xxi. 1: "And Satan stood up against Israel, and provoked David;" and *Psalms* cvi. 32, 33: "It went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips." Can any one, from the circumstance of Moses and David having been the subjects of provocation, in common with God, be justified in attempting to prove the deity of either of them?

*Isaiah* liv. 5: "Thy Maker is thine husband, the Lord of hosts is his name"—compared with *John* iii. 29: "He that hath the bride is the bridegroom," &c. *Eph.* v. 23: "For the husband is the head of the wife, even as Christ is the head of the Church," &c. From these they infer, that as the Church is one bride, so, on the other hand, there is one husband, who is termed in one place God, and in another place Christ. My readers will be pleased to examine the language employed in these two instances: in the one, God is represented as the husband of all his creatures, and in the other, Christ is declared to be the husband or the head of his followers; there is

therefore, an inequality of authority evidently ascribed to God and to Jesus. Moreover, Christ himself shews the relation that existed between him and his church, and himself and God, in *John* xv. 1: "I am the true vine, and my Father is the husbandman."—5. "I am the vine, ye are the branches." Would it not be highly unreasonable to set at defiance the distinction drawn by Jesus between God, himself, and his Church, and to attempt a conclusion directly contrary to his authority, and unsupported by revelation?

*Revelation* xxii. 13: "I am Alpha and Omega, the beginning and the end, the first and the last"—compared with *Isaiah* xlv. 6: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God." From a comparison of these verses they conclude, that there is no God besides him who is the first and the last: but Jesus is the first and the last; therefore besides Jesus there is no other God. I must embrace this opportunity of laying before my readers the context of the verse in Revelation, which will, I presume, shew to every unbiassed mind how the verse in question has been misapplied; since the verse cited in defence of the deity of Jesus, when considered in relation to the passages that precede and follow it, most clearly declares his inferiority and his distinct nature from the Father. *Revelation* xxii. 6: "And he (the angel) said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8. And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who shewed me these things. 9. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book:

worship God. 10. And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand. 11. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. 12. And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. 13. I am Alpha and Omega, the beginning and the end, the first and the last. 14. Blessed are they that do *his* commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

If they ascribe verse 13 ("I am Alpha and Omega," &c.) to Jesus, and not to the angel mentioned in the above passage, they must also unavoidably ascribe to Jesus the passage coming immediately before or after it, including of course verse the 9th, "Then saith he unto me, See thou do it not: for I am thy fellow-servant," &c., for there is but one agent described by the pronoun "*He*" in the whole train of the verses above quoted, who is pointed out clearly by the repetition of the phrase, "Behold I come quickly," in verses 7th and 12th. In this case the passage, although it speaks of Jesus as Alpha and Omega, &c., yet must be considered as denying him the Divine nature, and ranking him among the chosen servants of God, ("For I am thy fellow-servant.") If they ascribe all the verses of ch. xxii. as far as verse the 16th to the angel, they cannot justify themselves in founding their conclusion with regard to the deity of Jesus upon the force of verse the 13th, "I am Alpha and Omega," &c., which in the latter case can bear no relation to Christ, since their system requires them to apply

it to an inferior angel. I beg the attention of my readers to five particular circumstances in this instance. 1st, That the angel whom the Lord sent, as intimated in verse the 6th, was intended to shew his servants in general things that would shortly happen; and the angel sent by Jesus, as found in verse 16th, was to testify to John and other disciples the things relating to the churches. 2dly, Jesus declares in verse 16th, and in the subsequent verses, that he is the offspring of David, and that it is God that has the power of punishing any one who either takes away from or adds any thing to his revelation. 3dly, That the passage in *Revelation* xxii. 13, is not parallel to that contained in the prophecy of *Isaiah* xlv. 6, since the phrase "*Besides me there is no God*," which is found in the latter, and upon which the whole controversy turns, is not contained in the former. 4thly, That when the angel rejected the worship of John addressed to himself, he ordered him to worship God, without mentioning the name either jointly or separately of the Lamb, by which Jesus is distinguished throughout the Revelation:—"Worship God," ver. 9. 5thly, In the very next verse, after the speaker, whether Jesus or an angel, describes himself as Alpha and Omega, he uses the expression, "Blessed are they that do *his* commandments," clearly indicating the existence of another being to whose *commandments* obedience is required.

It is worth noticing here, that the terms, "Alpha and Omega, beginning and end," are in a finite sense justly applicable to Jesus as the first of all created existences, and the last of those who will be required to resign the authority with which he is invested by the Father. See *Colossians* i. 15, "The first-born of every creature;" 1 *Corinthians* xv. 28, "Then shall the Son also himself be subject unto him that put all things under him."

*Isaiah* xl. 10: "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold,

his reward is with him, and his work before him"—is compared with *Revelation* xxii. 12, "I come quickly; and my reward is with me." From the circumstance of the common application of the phrase, "his reward is with him," to God and to Jesus, they infer the deity of the latter; in answer to which I beg to refer my readers to the foregoing paragraphs illustrating verse 11th, which immediately precedes the verse in question of the *Revelation*, and also to *John* v. 30, 22, "As I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me. The Father judgeth no man, but hath committed all judgment unto the Son;" and to *Matthew* xvi. 27, "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Do not these passages point out evidently, that the power of exercising judgment and of distributing rewards *has been given* to Jesus by the Almighty, and that Jesus possesses this authority in behalf of the *Father* of the universe?

*Ephesians* iv. 8: "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men"—compared with *Psalms* lxviii. 18, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." The Jews are of opinion that David in this verse spoke of Moses, who, when he ascended to Mount Sinai, received gifts (i. e. the divine commandments) for men, even for the rebellious Israelites; in this case the Apostle Paul in his epistle, must have applied the verse in an accommodated sense to Jesus. The verse in the Psalm may be directly applied to Jesus, who, on his ascension, received gifts of pardon even for those who had rebelled against him. Mr. Brown, a celebrated Trinitarian Commentator, and several others, consider the 18th verse in this *Psalm*, and

verse 8th in this chapter of *Ephesians*, as immediately applicable to Jesus as the Messiah. But another writer, Mr. Jones, with a view to establish the deity of Christ by a comparison of *Ephesians* iv. 8, with *Psalms* lxviii. 18, omits carefully the latter part of the verse, ("Thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them,") which is altogether inapplicable to God, and quotes only the first part of the verse, (thou hast ascended on high, thou hast led captivity captive;") and thence draws this conclusion—"The Scripture here (in the Epistle referred to) expressly affirms the person who ascends, &c., to be the Lord God." From a view of the whole verse, the sense must, according to this mode of reasoning, be as follows—"The person who ascended on high, and who *received* gifts for men, *that the Lord God* might dwell among them, is the Lord God;" an interpretation, which as implying that the Lord God ascended and received gifts from a Being of course superior to himself, in order that he might dwell among men, is equally absurd and unscriptural.

*Zechariah* xii. 10, as found in the English version: "In that day they shall look upon me whom they have pierced"—compared with *John* xix. 37; "They shall look on him whom they pierced;" from which comparison he has thus concluded—"As it stands in the Prophet, the Lord Jehovah was to be pierced; so that unless the man Christ who hung upon the cross was also the Lord Jehovah, the Evangelist is found to be a false witness, in applying to him a prophecy that could not possibly be fulfilled in him." In order to shew the source of Mr. Jones's error, I beg to lay before my readers the verse in Hebrew, and a translation thereof from the Arabic Bible, as well as a correct translation into English.

ושפכתי על בירת דויד ועל יושב ירושלם רוח חן ותחנונים  
וחביטו אלי את אשר דקרו וספדו עליו כמספר על היחיד  
וחמר עליו כחמר על הבכור

واصب علي ببت داود و علي سكان اورشليم روح  
 النعمة و الراقة و ينظرون الي من اجل انهم رفضوا  
 وينوحون عليهم مناة مثل علي وحيد و يتوجعون  
 وجعا مثل علي بكر

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look *toward me on account of him whom* they have pierced, and they shall mourn for him as one mourneth for his own son, and shall be in bitterness for him, as one that is in bitterness for his first-born.” This translation is strongly confirmed by the Septuagint, whose words I subjoin with a literal rendering—

Καὶ ἐπιέλψονται πρὸς με, διὸ ὃν κατωρχήσαντο.

“And they shall look *towards me*, on account of those whom they pierced.”

In the Prophet the Lord speaks of Israel at the approach of their restoration, when they will look up to God for mercy on account of their cruelty to the Messiah, whom they pierced, and for whom they will mourn and lament. Hence the prophecy in question has been fulfilled in Jesus, without representing the Lord (Jehovah) as the object pierced; and consequently no false testimony is chargeable upon John the Evangelist, who, by changing the object of the verse from “me” found in the Hebrew and Septuagint, into “him,” we may suppose had in view the general import rather than the particular expressions of the prophecy, pointing out that they looked to the Messiah also, whom they had pierced. Without referring to the Hebrew phrase, which shews beyond doubt the inaccuracy of the English translation of the verse, common sense is, I presume, sufficient to shew, that since in the last two clauses in the verse under consideration, the Lord God speaks of the Messiah in the third person—(“for him they [i. e. the Israelites] will

mourn and lament,") he must be supposed to have spoken of the same third person as pierced by them unjustly, and thus to have pointed out the cause of their lamentation. If Jehovah had been pierced, he would have been mentioned throughout in the first person, also as the object of lamentation and bitterness.

1 *Peter* ii. 6, "Wherefore also it is contained in the Scripture, Behold, *I lay in Zion* a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. 7. Unto you therefore which believe he is precious: but unto them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed"—compared with *Isaiah* xxviii. 16, "Therefore thus saith the Lord God, Behold, *I lay in Zion* for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste;" and *Isaiah* viii. 13, "Sanctify the Lord of hosts himself; let him be your fear, and let him be your dread. 14. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem."

These passages shew, that the Lord God placed the Messiah as a corner-stone for the temple, and that whoever stumbles at that stone so exalted by the Almighty, stumbles at or disobeys him who has thus placed it. But Mr. Jones omits the words found in 1 *Peter* ii. 6, and *Isaiah* xxviii. 16, "*I lay in Zion* a chief corner-stone, precious," &c., which shew the created nature of the Messiah, and after quoting a part of vers. 7 and 8 of 1 *Peter*, ch. ii. ("The stone which the builder disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence,") and only verse 13th and part of the 14th of ch. viii. of *Isaiah*, he

has thus concluded :—"This stone of stumbling and rock of offence, as it appears from the latter text, (the text in *Peter*,) is no other than Christ, the same stone which the builders rejected. Therefore Christ is the Lord of hosts himself."—Here the Apostle *Peter*, in conformity with the Prophet, represents God as the founder of the corner-stone, and Jesus as the same corner-stone, which, though it be disallowed by the Jews, yet is *made* by the same founder, the head of the corner ; but the Jews from their disobedience stumbled directly at the stone so exalted, rendering it a stone of stumbling and a rock of offence ; and hereby they stumbled secondarily at the founder of this stone, and offended the Lord God ; who, though he was the rock of defence of Israel, (rock of refuge, *Psalm xciv. 24*,) became a stone of stumbling and a rock of offence.

Thus in *Luke x. 16*, Jesus declares to his disciples, "He that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me ;" intimating by these words, that contempt for the holy doctrines which Christ commissioned his disciples to teach, argued contempt for him by whom Christ himself was sent ; but no one will thence infer the deity of those disciples. In vers. 6 and 7 in question, and in ver. 4 of the same chapter of *Peter*, ("To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious,") Jesus is distinctly declared to be "a stone of stumbling," "a living stone chosen of God ;" the indefinite article "a" here denoting that he is only one of many such stones. It is surprising that Mr. Jones could overlook these phrases, and conclude upon the identity of Jesus with God from metaphorical language, which represents God as "a stumbling stone" of Israel, and Jesus a stumbling stone of those who never believed him. That there is nothing peculiar in Jesus being called a stone or a shepherd, see *Genesis xlix. 24*, where in a

metaphorical sense Joseph is called "the shepherd and the stone of Israel."

The Hebrew language, in common with other Asiatic tongues, frequently indulges in metaphor; and consequently the Old Testament, written in that language, abounds with expressions which cannot be taken in their literal sense. This, indeed, Jesus himself points out in *John* x. 34—36, in which he justifies the assumption of the title of Son of God, to denote that he was sanctified and sent of the Father, by shewing that in the Scriptures the name even of God was sometimes metaphorically applied to men of power or exalted rank. Hence we find epithets which in their strict sense in their most common application are peculiar to God, applied to inferior beings, as I have already noticed. But the Scripture avoids affording the least pretext of misunderstanding the real nature of such objects, by various adjuncts and epithets of obvious meaning, quite inapplicable to the Deity. It is melancholy, however, to observe, how frequently men overlook the idiom of the language of Scripture, and (apparently misled by the force of preconceived notions) set aside every expression that modifies those that suit their peculiar ideas.

Were we to admit common phrases applied both to God and to Jesus as a proof of the divinity of the latter, we must upon the same ground be led to acknowledge the deity of Moses, of David, and of other Prophets, who are, in common with God, the subjects of peculiar phrases. Moses in *Deut.* xxx. 15, declares, "See, I have set before thee this day life and good, and death and evil." So Jehovah declares in *Jeremiah* xxi. 8, "Behold, I set before you the way of life, and the way of death." In conformity to this mode of argument adopted by Trinitarian writers, we should thus conclude from these passages—unless Moses were one with Jehovah, he could not in his own name employ the same authoratative phrase which is used by Jehovah. In the

same manner the term worship is equally applied to God and David in *Chronicles* xxix. 20: "And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord and the king." Whence, according to their mode of argument, every one must find himself justified in drawing the following conclusion: God is the only object of worship—but the term worship is in the Bible applied to David—David must therefore be acknowledged as God.

I have now noticed all the arguments founded on Scripture that I have heard of as advanced in support of the doctrine of the Trinity, except such as appeared to me so futile as to be unworthy of remark; and in the course of my examination, have plainly stated the grounds on which I conceive them to be inadmissible. Perhaps my opinions may subject me to the severe censure of those who dissent from me, and some will be ready to discover particular motives for my presuming to differ from the great majority of Christian teachers of the present day in my view of Christianity, with the doctrines of which I am become but recently acquainted.—Personal interest can hardly be alleged as likely to have actuated me, and therefore the love of distinction or notoriety may perhaps be resorted to, to account for conduct which they wish it to be believed honest conviction could never direct. In reply to such an accusation, I can only protest in the most solemn manner, that even in the belief that I have been successful in combating the doctrines of Trinitarians, I cannot assume to myself the smallest merit:—for what credit can be gained in proving that one is not three, and that the same being cannot be at once man and God; or in opposing those who maintain, that all who do not admit doctrines so incomprehensible must be therefore subjected by the All-merciful to eternal punishment? It is too true to be

denied, that we are led by the force of the senses to believe many things that we cannot fully understand. But where the evidence of sense does not compel us, how can we believe what is not only beyond our comprehension, but contrary to it and to the common course of nature, and directly against revelation; which declares positively the unity of God as well as his incomprehensibility; but no where ascribes to him any number of persons, or any portion of magnitude? *Job xxxvi. 26*: "Behold God is great, and we know him not." *Ch. xxxvii. 23*: "Touching the Almighty, we cannot find him out." *Psalms cxlv. 3*: "His greatness is unsearchable." Neither are my attempts owing to a strong hope of removing early impressions from the breasts of those whose education instilled certain ideas into their minds from the moment they became capable of receiving them; for, notwithstanding great and long-continued exertions on my part to do away Hindoo polytheism, though palpably gross and absurd, my success has been very partial. This experience, therefore, it may be suggested, ought to have been sufficient to discourage me from any other attempt of the kind; but it is my reverence for Christianity, and for the author of this religion, that has induced me to endeavour to vindicate it from the charge of Polytheism as far as my limited capacity and knowledge extend. It is indeed mortifying to my feelings to find a religion that, from its sublime doctrines and pure morality, should be respected above all other systems, reduced almost to a level with Hindoo theology, merely by human creeds and prejudices; and from this cause brought to a comparison with the Paganism of ancient Greece; which, while it included a plurality of Gods, yet maintained that Θεὸς ἑστὶν εἷς, or "God is one," and that their numerous divine *persons* were all comprehended in that one Deity.

Having derived my own opinions on this subject en-

tirely from the Scriptures themselves, I may perhaps be excused for the confidence with which I maintain them against those of so great a majority, who appeal to the same authority for theirs; inasmuch as I attribute the different views, not to any inferiority of judgment compared with my own limited ability, but to the powerful effects of early religious impressions; for when these are deep, reason is seldom allowed its natural scope in examining them to the bottom. Were it a practice among Christians to study first the books of the Old Testament as found arranged in order, and to acquire a knowledge of the true force of scriptural phrases and expressions without attending to interpretations given by any sect; and then to study the New Testament, comparing the one with the other, Christianity would not any longer be liable to be encroached upon by human opinions.

I have often observed that English divines, when arguing with those that think freely on religion, quote the names of Locke and Newton as defenders of Christianity; but they totally forget that the Christianity which those illustrious persons professed, did not contain the doctrine of the Trinity, which our divines esteem as the fundamental principle of this religion. For the conviction of the public as to the accuracy of this assertion, I beg to be allowed to extract here a few lines of their respective works, referring my readers to their publications upon religion for more complete information.

*Locke's Works*, Vol. VII. p. 421: "But that neither he nor others may mistake my book, this is that in short which it says—1st, That there is a faith that makes men Christians—2dly, That this faith is the believing 'Jesus of Nazareth to be the Messiah'—3dly, That the believing Jesus to be the Messiah, includes in it a receiving him for our Lord and King, promised and sent from God, and so lays upon all his subjects an absolute and indispensable necessity of assenting to all that they can attain

of the knowledge that he taught, and of sincere obedience to all that he commanded."

*Sir I. Newton's Observations upon the Prophecies*, p. 262: "The Beasts and Elders, therefore, represent the Christians of all nations; and the worship of these Christians in their churches is here represented under the form of worshiping God and the Lamb in the Temple, God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood:—God as sitting upon the throne and living for ever, and the Lamb exalted above all by the merits of his death."

It cannot be alleged that these personages, in imitation of several Grecian philosophers, published these sentiments only in conformity to the vulgar opinion, and to the established religion of their country; for both the vulgar opinion and the religion of the government of England in their days were directly opposite to the opinions which these celebrated men entertained.

The mention of the name of Sir Isaac Newton, one of the greatest mathematicians (if not the greatest) that ever existed, has brought into my recollection a mathematical argument which I some time ago heard a divine adduce in support of the Trinity, and which I feel inclined to consider here, though I am afraid some of my readers may censure me for repeating an argument of this kind. It is as follows: that as three lines compose one triangle, so three persons compose one Deity. It is astonishing that a mind so conversant with mathematical truth as was that of Sir Isaac Newton, did not discover this argument in favour of the possible existence of a Trinity, brought to light by Trinitarians, considering that it must have lain so much in his way. If it did occur to him, its force may possibly have given way to some such considerations as the following:—This analogy between the Godhead and a triangle, in the first instance, denies to God, equally with a line, any real existence: for extension of all kinds, abstracted from position or relative

situation, exists only in idea. Secondly, it destroys the unity which they attempt to establish between Father, Son, and Holy Ghost; for the three sides of a triangle are conceived of as separate existences. Thirdly, it denies to each of the three persons of God the epithet "God," inasmuch as each side cannot be designated a triangle; though the Father of the universe is invariably called God in the strict sense of the term. Fourthly, it will afford to that sect among the Hindoos who suppose God to consist of four persons or ~~वर्गवर्ग~~ an opportunity of using the same mode of arguing, to shew the reasonableness of their sentiments, by comparing the compound Deity with the four sides of a quadrilateral figure. Fifthly, this manner of arguing may be esteemed better adapted to support the polytheism of the majority of Hindoos, who believe in numerous persons under one Godhead; for, instead of comparing the Godhead with a triangle, a figure containing the fewest sides, and thereby proving the three persons of the Godhead, they might compare God with a polygon, more suitable to the dignified rank of the Deity, and thus establish the consistency with reason, of the belief that the Godhead may be composed of numerous persons. Sixthly, this mode of illustration would, in fact, equally suit the Atheist as the Polytheist. For, as the Trinity is represented by the three sides of a triangle, so the eternal revolution of nature without any divine person may be compared to the circle, which is considered as having no sides nor angles; or, Seventhly, as some great mathematicians consider the circle as a polygon, having an infinite number of sides, the illustration of the Trinitarian doctrine by the form of the triangle will by analogy justify those sects, who maintain the existence of an infinite number of persons in the Godhead, in referring for an illustration of their opinions to the circular, or rather perhaps to the globular figure, in which is to be found an infinity of circles, formed each of an infinite number of sides.

As I was concluding this Appendix, a friend to the doctrine of the Trinity kindly lent me Serle's "*Horæ Solitariae*." I confine here my attention only to four or five arguments, which the author has adduced in the beginning of his work, and that for several reasons. 1st, Because a deliberate attention to the nature of the first-mentioned arguments may furnish the reader with a general idea of the rest, and justify me in neglecting them. 2ndly, Because such of the others as seem to me at all worthy of notice have been already considered and replied to; and, 3rdly, Because I am unwilling to protract further discussion, which has already grown to a length far beyond my original intention.

At page 10, Mr. Serle alleges, that "God says by Moses in the book of Genesis, In the beginning God created the heaven and the earth; and then just afterwards, the Spirit moved upon the face of the waters. Here are three persons in one power; the Beginning, God, and the Spirit." If a bare mention of the word "beginning" and "spirit," (or, properly speaking, "wind,") in the first two verses of Genesis, justifies the numbering of them as two persons of God, how can we conscientiously omit the "water" mentioned in the same verse as coexistent with "spirit," making it the fourth person, and darkness, which is mentioned before spirit, as a fifth person of God: and if under any pretence we are justified in classing "beginning" an abstract relation, as a person of God, how can we deny the same dignity to the "end," which is equally an abstract relation? Nay, the very words of chap. i. 8 of Revelation might be quoted to prove one of the persons of God to be the "ending;"—"I am Alpha and Omega, the BEGINNING and the ENDING, saith the Lord, which is, and which was, and which is to come, the Almighty." We have, then, God, the Beginning, the Spirit, and the Ending, four persons at least whom we must admit into the Godhead, if Mr. Serle's opinion have any foundation.

Page 12: "They (the ancient Chaldee Jews and Cabbalists) expressed their idea of the Trinity by this particular type,  where the three jods denote Jah, Jah, Jah, or that each of three persons (according to our Athanasian Creed) is by himself Jah or Lord:—the point (kametz) as common to each, implies the divine nature in which the three persons equally existed; and the circle, inclosing all, was intended to exhibit the perfect unity, eternity, and conjunction, of the whole Trinity." This type, if it existed at any time, can bear various interpretations, Theistical, Polytheistical, or Atheistical; but in Hebrew and Chaldee, the sign which is generally used to denote the Deity has two jods only; a reference to the Targums of Jonathan and Onkelos, written in the Chaldee language, and to other Targums in Hebrew and Chaldee, will establish the fact beyond doubt. This practice, which, according to Mr. Serle's mode of arguing, establishes the duality of God, is entirely overlooked by him.

In the same page again he says, that "in a very ancient book of the Jews, the first person, or Hypostasis, is described as כתר Kather, the crown, or admirable and profound intelligence; the second person חכמה Chochma, wisdom, or the intelligence illuminating the creation, and the second glory; and the third person בנה Binah, or the sanctifying intelligence, the worker of faith and the father of it." He immediately after this assertion notices in page 13, "they believed, taught, and adored three primordial existences in the Godhead, which they called sometimes מדות middoth, or *properties*, and sometimes ספירות sephiroth, or *numerations*." The force of truth here impels the author to contradict himself directly; since he at one time asserts that the Jews believed them to be the *three* persons of God, and again forgetting what he said, he affirms that the Jews called them *properties*, or *numeration* of properties. The fact is, that when the intercourse between the Jews and Greeks was great, the

former, in imitation of some of the latter, entertained the idea that the Supreme Deity used ten superior intelligences or qualities in the creation of the world ; namely, כתר Crown—חכמה Wisdom—בנה Understanding—גדלה Greatness—גבורה Mightiness—תפארת Beauty—נצח Everlasting—דוד Glory—יסוד Foundation—מלכות Kingdom.\* But a Godhead consisting of ten persons not suiting Mr. Serle's hypothesis, he omits the last seven, and mentions only the first three, which he denominates a proof of the Trinity.

In page 14, Mr. Serle represents "R. Simeon and the famous Jonathan treating upon the Trisagion, or thrice holy, in the 6th chapter of *Isaiah*," as saying, "that the first Holy implies the Father, the second Holy the Son, and the third Holy the Holy Ghost." I therefore give the commentary of Jonathan,\* which I have been so fortunate as to procure, in order to shew how zeal in behalf of the Trinity has sometimes led men to forget the claims of care and prudence. Jonathan's Targum on the term "Holy," thrice repeated in *Isaiah* vi. 3, is as follows : קדיש בשמי מרומא עלאה בית שכןתיה קדיש על ארעא עובר קדיש בבורתיה קדיש לעלם ולעלמי עלמא "Holy in the most high heavens, the place of his glory—Holy upon the earth, the work of his power—Holy for ever and ever and ever."

Again, in page 14, he says, that "The Jews before Christ had a title for the Godhead consisting of twelve letters, which Maimonides, the most learned of all their writers, owns to have been a compounded name, or name (as was common among the Rabbins) composed of the

\* This opinion is still to be found in the conversation as well as writings of the learned among Eastern theologians.

† The copy which is now in my hands was printed in London, by Thomas Roycroft, in the year 1656. It contains, besides the Targum of Jonathan, the original Hebrew text, together with the Septuagint, Syriac, and Arabic translations, each accompanied with a Latin interpretation.

initial letters of the names. Galatinus from R. Hakkedosh, (who lived about A. D. 150, or rather from Porchetus Salvaticus, or Raymundus Martini,) believes that these twelve letters were אבן חן וקדש i. e. Father, Son, and Holy Spirit.

There is no impossibility in the existence of a name of God consisting of twelve letters, as is stated to have been the case on the authority of Maimonides, because we find different names of God, consisting of various numbers of letters. But Mr. Serle, on the authority of Galatinus, a Christian writer, represents these twelve letters as expressing the names of Father, Son, and Holy Spirit. I therefore make a few remarks on this head. 1st, Mr. Serle himself expresses his doubts respecting the source from which Galatinus had obtained his information, *whether from R. Hakkedosh, from Porchetus Salvaticus, or from Raymundus Martini.* 2ndly, The construction of this sentence of twelve letters is conformable to the European style of writing, but is quite foreign to Hebrew idiom, which requires a conjunction before בן or Son; but the omission of this shews that it must have been invented by one more accustomed to the idiom of European languages than to that of the Hebrew. 3rdly, Maimonides, the original authority of Mr. Serle, owns that these twelve letters were the initials of other names; whereas Mr. Serle in the explanation of them represents them as composing in themselves three complete names, Father, Son, and Holy Spirit, instead of giving a name for each of the twelve letters.

I am not aware how many arguments and illustrations of similar weight and importance to those already discussed may still remain, that have not been brought to my notice; but I trust the inquiry has proceeded sufficiently far to justify me in still adhering to the unity of God as the doctrine taught alike in the Old and in the New Testaments.

I now conclude this Appendix with repeating my

prayer, that a day may soon arrive, when religion shall not be a cause of difference between man and man, and when every one will regard the Precepts of Jesus as the sole Guide to Peace and Happiness.

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## POSTSCRIPT.

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DR. PRIDEAUX, in the fourth volume of his "Connexion," (which has very lately come into my hands,) takes a different view of Isaiah, ch. ix. vers. 6, 7, from that which has been offered in the preceding pages. After quoting the words of the prophet according to the English Version, he says, "Christians all hold that this is spoken of the Messiah; and Jonathan, in the Targum which is truly his, doth on that place say the same." Hereby he gives out that this prophecy, including the epithets "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace," is applied by Jonathan, as by Christians, to the Messiah:—I therefore give here the explanation given by Jonathan to verses 6 and 7, which will sufficiently shew the error Dr. Prideaux has committed.

אמד נביא לבית דוד ארי רבי אתיליד לנא בר אתיהיב לנא  
וקביל אורייתא עלוהי למשרא ואתקרי שמיה מן קדם מפליא עצה  
אלהא גברא קים לעלמא משיחא דשלמא יסגי עלנא ביומוהי:  
סגי רבו לעבדי אורייתא ולגשרי שלמא ליתסוף על כורסי דוד ועל  
מלכותיה לאתקנא יתיר ולמבנה בדינא ובוכותא מכען ועד עלמא  
במימרא דיי צבאות תתעבר דא:

"The prophet says, to the house of David a child is born, to us a son is given, and he will take upon himself the preservation of the law; from the presence of the causer of wonderful counsels, the great God enduring for ever, his name will be called the anointed, (in Heb. Messiah) in whose days peace shall be multiplied upon us." "Greatness shall be multiplied to those who obey the law,

and to those who keep peace, there will be no end to the throne of David and of his government: for establishing and for building it with judgment and with justice now and for ever."

Here Jonathan, in direct opposition to Christians, denies to the son so born the epithets "Wonderful, Counsellor, Mighty God, and Everlasting Father;" and applies to him only the title of "The Prince of Peace," (nearly synonymous with Messiah,) on account of his preserving peace during his reign, as was promised of the Messiah. (2 *Kings* xx. 19: "Is it not good (says Hezekiah) if peace and truth be in my days?" 2 *Chron.* xxxii. 26: "The wrath of the Lord came not upon them in the days of Hezekiah.") This application of the term anointed (or Messiah) is made to Hezekiah in the same manner as to other eminent kings, often called Messiah in the Sacred Writings:—1 *Samuel* xxii. 3: "Behold, here I am! witness against me before the Lord, and his anointed, (or his Messiah,) the king." 2 *Samuel* xxiii. 1: "David the son of Jesse said, and the man who was raised up on high, the Messiah of the God of Jacob," &c. Ch. xxii. 51: "He is the tower of salvation for his king, and sheweth mercy to his Messiah, unto David, and to his seed for evermore." 1 *Samuel* ii. 10: "The Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Messiah." *Psalms* xx. 6: "Now know I that the Lord saveth his Messiah." *Isaiah* xlv. 1: "Thus saith the Lord to his Messiah, to Cyrus." The reign of Hezekiah was so accompanied with peace and success, that some Jewish commentators entertained the opinion that Hezekiah was really the last Messiah promised by God.

R. Hillel, אמר רבי הלל אין להם משיח לישראל שכבר אכלוהו  
במי חוקיה :

"There is no Messiah for the Israelites, for they enjoyed it (i. e. they had him) at the time of Hezekiah."

If Trinitarians still insist, in defiance of the above

authorities, and under pretence of the word "anointed" or "Messiah," found in the Targum of Jonathan, that his interpretation should be understood of the expected Messiah, then, as far as depends upon the interpretation given by him of verses 6 and 7, they must be compelled to relinquish the idea that he expected a divine deliverer. Moreover, all other celebrated Jewish writers, some of whom are more ancient than Jonathan, apply the passage in question to Hezekiah, some of them differing, however, from him in the application of the epithets contained in verse 6.

Talmud Sanhedrim, ch. 11, "God said, let Hezekiah, who has five names, take vengeance upon the king of Assyria, who has taken upon himself five names also." R. Sholomo follows the annotation made by Shammai. "For a child is born," &c. Though Ahaz was wicked, his son, who was born to him to be a king in his stead, shall be righteous, the government of God and his yoke shall be on his shoulder, because he shall obey the law and keep the commandments thereof, and shall incline his shoulder to the burden of God.—And he calls his name, &c. God, who is the wonderful counsellor, and the mighty and everlasting Father, called his name the Prince of Peace, for peace and truth shall be in his days."\*

The reader will not suppose the application of the

\* It is worth noticing, that "to be called" and "to be" do not invariably signify the same thing; since the former does not always imply that the thing is in reality what it is called, but the use of it is justified when the thing is merely *taken notice of* in that view. See Luke i. 36: "This is the sixth month with her who was called (that is reputed) barren." Isaiah lxi. 3: "That they might be called (or accounted) trees of righteousness." This is more especially the case when the phrase "to be called" has for its subject not a person, but the *name* of a person. See Deut. xxv. 10: "And his name shall be called in Israel, *the house of him that hath his shoe loosed.*" Genesis xlviii. 16: "Let my name be named on them."

terms "wonderful Counsellor, mighty God, everlasting Father, the Prince of Peace," to Hezekiah, to be unscriptural, when he refers to page 274 of this work, and considers the following passages, in which the same epithets are used for human beings, and even for inanimate objects. 2 *Chron.* ii. 9, "The house which I am about to build shall be wonderful great." *Micah* iv. 9: "Is there no king in thee? Is thy counsellor perished?" *Genesis* xiii. 6: "Hear us: thou art a Mighty Prince amongst us." *Judges* ix. 13: "Should I leave my wine which cheereth God and man?" that is, master and servant. 2 *Thess.* ii. 4: "Who opposeth and exalteth himself above all that is called God." *Gen.* xlix. 26: "To the utmost bound of the everlasting hills." 1 *Samuel* iv. 8: "Who shall deliver us out of the hands of these mighty gods?" which Cruden interprets of the Jewish ark. *Isaiah* xliii. 28: "Therefore I have profaned the princes of the sanctuary."

I wonder how those who found their opinion respecting the Trinity on terms applied in common to God and creatures, can possibly overlook the plain meaning of the term "Son," or "Only-begotten," continually applied to the Saviour throughout the whole of the New Testament; for should we understand the term God in its strict sense, as denoting the First Cause, (that is, a being not born nor begotten,) we must necessarily confess that the idea of God is as incompatible with the idea of the "Son," or "Only begotten," as entity is with non-entity; and therefore that to apply both terms to the same being will amount to the grossest solecism in language.

As to their assertion, that there are found in the Scriptures two sets of terms and phrases, one declaring the humanity of Jesus, and another his deity, and that he must therefore be acknowledged to have possessed a twofold nature, human and divine, I have fully noticed it in pp. 162—166, 245—248, pointing out such passages as contain two sets of terms and phrases applied also to

Moses and even to the chiefs of Israel and to others ; and that, if it is insisted upon, that each word in the Sacred Writings should be taken in its strict sense, Moses and others, equally with the Saviour, must be considered as gods, and the religion of the Jews and Christians will appear as Polytheistical as that of Heathens.

Although there is the strictest consistency between all the passages in the sacred books, Trinitarians, with a view to support their opinion, charge them first with inconsistency, and then attempt to reconcile the alleged contradiction by introducing the doctrine of the union of two natures, divine and human, in one person, forgetting that at the same time the greatest incongruity exists between the nature of God and man, according to both revelation and common sense.

If Christianity inculcated a doctrine which represents God as consisting of three persons, and appearing sometimes in the human form, at other times in a bodily shape like a dove, no Hindoo, in my humble opinion, who searches after truth, can conscientiously profess it in preference to Hindooism ; for that which renders the modern Hindoo system of religion absurd and detestable, is, that it represents the Divine nature, though one, as consisting of many persons, capable of assuming different forms for the discharge of different offices. I am, however, most firmly convinced, that Christianity is entirely free from every trace of Polytheism, whether gross or refined. I therefore enjoy the approbation of my conscience in publishing the Precepts of this religion as the source of Peace and Happiness.

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RAMAMOHANA RAYA, raja  
A treatise on  
Christian doctrine.

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